

**Catholic Servant Leadership
in Sisters of Saint Paul of Chartres Schools in Thailand**

Kaetkaew Punnachet
Institute of Education
University of London
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Declaration

I declare that this thesis is substantially my own work. It is not substantially the same as any that I have submitted for a degree or diploma or other qualification at any other University. It does not include any work done in collaboration with any person or institution. References to the words of others have been acknowledged in the text and in reference section.

The length of the thesis including footnotes but excluding appendices and references is 80,644 words.

Catholic servant leadership in Sisters of Saint Paul of Chartres schools in Thailand

Abstract

This research was conducted to explore the concept of servant leadership in Catholic schools in Thailand. It attempts to examine Greenleaf's theory of servant leadership and whether it is appropriate in a Catholic educational institution within the Thai culture.

The research focused on eight schools of Sisters of Saint Paul of Chartres, a Catholic missionary organisation that runs private schools. Four principals were selected by a nomination process and are called 'community designated servant leaders' (CDSLs). Another four principals were selected for comparison using match pair criteria, and are called 'other leaders' (OLs).

Data were collected by shadowing each principal for a day, through semi-structured interviews with eight principals and 80 teachers in the eight schools involved in the study, and also through the distribution of questionnaires. A total of 1,150 questionnaires were distributed and 944 (82%) were returned.

This study contributes to a greater understanding of the daily activities of the principals, the role of Thai religious principals and the service provided by them. A comparative analysis found both similarities and differences between the two groups of principals (CDSLs and OLs). The results from the questionnaires and interviews confirm that the use of servant leadership accounts for some of the differences between schools (e.g., principals who fully demonstrate servant leadership can motivate teachers better than those who use other leadership approaches).

However, the servant leadership as practised by the principals in this research was found to be different from Greenleaf's original theory of servant leadership. This could be due mainly to the Thai culture and Catholic religion. All eight principals identified themselves as servant leaders. They all agreed that service is the most important factor for leading the schools. In this study, a new conception of Catholic servant leadership is proposed by focusing more explicitly on Jesus' teaching. A new formula and extended characteristics have been developed, since the research identified a unique combination of characteristics of both Thai culture and Catholic religion, which are: humility, authoritarianism with benevolence, heart, and Catholic values which are mercy and justice.

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Part One: Introduction

Chapter 1: Introduction

1.1 Background

My initial interest in the topic of servant leadership stemmed from my Master's dissertation on teachers' job satisfaction in Thailand (Punnachet, 2002). The research revealed that there was one major factor which made a school successful or not – the quality of the school leader or 'principal'. In Thailand, everything in schools, especially in religious run private schools, depends mainly on the principal. Consequently, the question arose about what leadership theory or perspective would be most appropriate or suitable for Thai Catholic religious leaders. Specifically, could there be a leadership theory that could help them to perform an educational leadership role while also being religious witnesses?

There are around 118,000 Catholic schools worldwide, with almost 50 million students (Grace, 2002, p.247, endnote 3), but unfortunately, none of the available literature on Catholic schools could answer the questions raised. Most of the literature on Catholic leadership is either in the form of personal reflections or religious teaching and leadership. This could be a result of the limited research that has been conducted in this field (Grace, 2002). However, many scholars, particularly those who research Catholic schools and leadership, maintain that the school leader is the key to the institution's success (Bryk et al., 1993, Grace, 2002).

While reflecting on scholarly writings and personal reflections, including the Scripture, the statement of Saint Mark seemed to offer a solution to my questions. He wrote 'whoever wishes to be the first among you will be the slave of all' (Mk 10:43). Then, the next and more difficult questions that arose were how could a religious principal who has an ultimate power in schools be a 'servant' in the school, because of the steep hierarchy found in both the Catholic religion and Thai culture? Specifically, could Jesus' teaching 2,000 years ago still be relevant in education at the present time?

While thinking about these issues, I found an article on servant leadership by Robert K. Greenleaf. In this article, first published in 1970, the notion of "servant-leadership" was introduced and other scholars in this field claimed that Greenleaf (1970) was the

first person to introduce this notion. This statement made me more interested in his theory as I personally believe that this concept has been embedded in Christian teachings for more than 2,000 years, from the way Jesus taught. Moreover, one of the titles by which the Holy Father of the Catholic Church is known is “servant of the servants of God”.

Consequently, firstly, I wanted to know whether a Catholic educational leader could implement Greenleaf’s servant-leadership theory in its pure form and without any adaptation. Secondly, I wanted to examine how Greenleaf’s notion of servant-leadership might be practised in Thailand. This is because of the limited empirical evidence that exists concerning Greenleaf’s servant-leadership theory and the fact that even those few research studies that do exist are mostly from a Western perspective (Cerff, 2004). The question of whether the principles of servant-leadership are applicable in other cultures is an area that particularly needs empirical research. As Hallinger and Kantamara (2000) argued, “non Western nations often learn Western frameworks that lack cultural validity”, so that the “indigenous knowledge base” has been neglected (p.190).

Heck (1996) pointed out that one of the factors that lead Asian countries to practise or adopt Western concepts is the heritage of colonial ties. However, Thailand is the only country in Southeast Asia which has never been colonized by any western country and Theravada Buddhism, is pervasive and influences Thai culture, thus making Thailand unique from other South-East Asian countries. Given the cultural characteristics of Thailand, it is interesting to know how Thai Catholic religious principals could exhibit their leadership style as religious witnesses while having Buddhist teachers as their followers. After all, as Gerstner & Day (1994) helpfully point out, the role of followers’ perception is important in influencing the concept of “leadership”.

1.2 Research questions

In order to provide a cultural, empirically based study on servant leadership, the aim of this research was to examine Greenleaf's servant-leadership style in the Thai Catholic school environment. The purposes of this study can be operationalised in the form of three research questions. They were:

1. Does servant leadership according to Greenleaf's definition exist in Thailand? And to what extent is servant leadership practised among the Sisters of Saint Paul of Chartres (SPC)?
2. What are the major differences, in practice in Thailand, between using the servant-leadership styles and other leadership styles?
3. Does Thai culture influence the practice of servant-leadership? If so, in what ways?

1.3 Significance of the study

This study will contribute to the limited research in the Thai Catholic educational leadership field. It is expected that the knowledge from this thesis could update the existing knowledge in the areas of both Thai educational leadership and Catholic educational leadership. It is hoped that more of the potentially ambiguous roles of religious principals and how they lead schools will be revealed. Also, the unique dimensions of Thai Catholic educational leaders in a specific sample of schools will be revealed.

Additionally, it is anticipated that the information from this thesis could be used to set up a systematic agenda for the selection and developing of religious principals, both for those in post and for those who will become principals.

Finally, it is hoped that the study will disseminate the potential of using other research techniques to gather valid information about education in Thailand. Finally, it is will serve as the foundation for further research in this area.

1.4 Research methods

In order to address all of the research questions that have been raised, research paradigms have been analytically considered in order to systematise the research design and select suitable data collection techniques. As suggested by such writers as Yin (1994) and Wellington (2000), the complementary use of both qualitative and quantitative research methods would provide advantages over the use of only one method. Both approaches were therefore used in this study.

The research was conducted in eight schools of the Sisters of Saint Paul of Chartres, Catholic missionary-run private schools. Data were collected by shadowing, through personal interviews and also through the distribution of questionnaires. All schools were large, having between 2,000 and 5,000 students on their rolls, and offered classes for students from primary to higher secondary school level. The number of teaching staff in the schools ranged from 100 to a maximum of 300 teachers.

This study consisted of two phases of fieldwork; the first phase was used to collect information from the principals. Semi-structured interviews were the major source of information. The technique of shadowing was also undertaken in the schools in order to provide not only an insight and understanding of the interacting behaviour pattern between the principal and teachers, but also to bring into view the academic atmosphere as well as the environment and school climate. In the second phase of fieldwork, the researcher spent one week in each school to interview the principals and a sample of teachers. In this phase, questionnaires were distributed to all teachers. The questionnaires were designed to elicit the views of teachers towards the leadership styles of their principals and the latter's impact on teachers' levels of motivation. The data collected were used for triangulation purposes and compared with that collected by shadowing and interview.

1.5 Structure of the thesis

The thesis is divided into three parts (12 chapters). The next chapter (Chapter 2 of Part I) provides the background information, which includes both the cultural context of Thailand and information about the Thai Catholic educational context.

Part two consists of a review of the extant literature on leadership. The literature review categorizes the massive knowledge on leadership into three parts. Chapter three briefly discusses the historical studies on leadership and the development of leadership theory. Chapter four outlines the concept of the servant leadership, its characteristics, and the relative strengths and weaknesses of this theory. This part will contain quotations from the Bible, both the Old and New Testaments, which will illustrate the concept of servant leadership. It will also examine the work of Robert K. Greenleaf, who, as noted above, first used the term “servant-leadership”, and whose writings have been essential sources of information for this part of the review. Chapter five focuses on other ‘holistic’ leadership theories, aiming to compare and contrast them with Greenleaf’s servant-leadership theory.

Part three consists of the research design and the main findings. It is composed of four chapters. Chapter six addresses the design and methodology and implementation of the research. This chapter is divided into five major parts. The first part introduces the research purposes and research questions. The second discusses the methodology that underpinned this research. The third part outlines the data collection methods and techniques used, whilst the subsequent section addresses the difficulties faced while the researcher undertook the fieldwork. Although the difficulties of adopting Western data collection techniques had been acknowledged, the realities faced at the fieldwork stage were much more difficult than had been expected. The last section focuses on analysing the data that were gathered.

Chapter seven, the first data analysis chapter, provides the wide picture of evidence on the differences between using servant leadership and other leadership styles in terms of the principals’ major focus and awareness, their motivational techniques and their fundamental influences. This chapter is divided into four parts. The first section points out the most important factor in leading the schools from both groups of principals. The second section argues that although the principals have the same objective, they perform and act in contrasting ways and use motivation techniques differently. In the third section of this chapter, the underpinning fundamental principles, which may be the factors that make the principals lead in various ways, are presented. The final section provides the similarities between both groups of principals.

Chapter eight presents the similarity between community designated servant leaders (CDSLs) and designated other leaders (OLs) in terms of their daily activities, drawing from the shadowing data and the teacher interviews. The interview data highlight the differences between CDSL teachers' perceptions of their relationship with principals. The chapter also presents the characteristics and working styles of the principals and describes the teachers' expectations towards their principals under the heading of 1) role model, 2) consolation and supervision, 3) humanity, recognition, trust and respect.

Chapter nine presents the findings on putting serving philosophy into the real world, from the principals' perspectives. Teachers' perspectives on servant leadership in their schools are explored and the differences between principals' and teachers' points of view about 'serving' are noted.

Chapter ten discusses the main findings, with a particular focus on how Greenleaf's servant leadership characteristics were implemented in schools. The chapter discusses the tensions, possibilities and barriers to the practice of servant leadership in Thai Catholic schools. An attempt is made to consider the meaning of the term "servant-leader" in this context and discusses the notion of servant leaders according to Robert K. Greenleaf.

Part four consists of the conclusion and recommendations. Chapter eleven outlines the new concept of "Catholic servant leadership", which presents the unique dimension of leadership exhibited by Thai religious principals, whilst chapter twelve provides summaries, conclusions and recommendations, and contributions of this research.

Chapter 2: The context

Many writers, such as Dimmock and Walker (1998a, 2002, 2005), Gerstner and Day (1994), Hallinger (1995), Hallinger and Kantamara (2001), Hallinger and Leithwood (1996), and Heck (1996), stress the importance of taking account of culture in the context of educational administrative research. The seminal research of Hofstede (1991) revealed that leaders in different cultures established different roles in the leading process. Many scholars claim that followers' perceptions and expectations are crucial for the study of leadership (Kouzes and Posner, 1993; Gerster and Day, 1994). Towers (1996), drawing on the work of Martinko and Gardner (1990) and Kotter (1982), noted that culture could be a factor that had an effect on leadership behaviours, organizational objectives and the strategies of the organization (Towers, 1996, p. 489). Moreover, Dimmock and Walker (2002) in relation to national culture, and the annual report of the National College for School Leadership (2003-2004) in relation to institutional culture, noted that it is necessary to understand the contexts in which principals are required to lead before understanding the meaning of school leadership.

It is therefore necessary to understand some important issues of the national background and its culture, as culture can be considered as an important factor in influencing human behaviour. Hofstede (1993) noted that "managers derive their *raison d'être* from the people managed; culturally, they are the followers of the people they lead, and their effectiveness depends on the latter" (p.93).

As a result, this chapter intends to provide an insight into the context in which this study took place. It is worth noting here that this chapter is descriptive chapter as it aims to provide general information to enable the reader to understand the context of the study. The latter chapters will be more critical.

The first section introduces some contextual information about Thailand, followed by a discussion of the Thai national culture. The second section focuses on Catholic schools in Thailand whilst the final section provides background information on the organizational context.

2.1 Thailand: cultural context

The kingdom of Thailand occupies a territory of about 511,770 square kilometres in the Indo Chinese peninsula of Southeast Asia. The ancestors of the Thais were from the Yunan province of China. The Chinese could be considered as the largest minority group in Thailand (Cooper and Cooper, 1999). As a result of this, Chinese and Thai cultures are well harmonized. Since Thailand has never been colonized by any other country, it is referred to as “Land of the Free”. Visitors are welcome as equals, and as a result, “racial and religious prejudice is virtually unknown” (Tonkin and Kongsiri, 1996, p.11). Thais have been governed by the monarchy system; although the political system is now a democracy, the king still plays an important role as the father of the entire nation.

The population of Thailand was just over 64 million in 2003, of which 95% were Buddhist, 4% Muslim and 0.5% Catholic. Therefore, the influence of Buddhism upon the Thai culture is pervasive. Tonkin and Kongsiri (1996, p.13) note that the Buddhist religion could be considered to be of special importance in Thailand. Buddhism has an important bearing upon the structure and meaning of Thai life. Not only is it the national religion of Thailand, but it is also a major force in the life of the Thai people. Important examples of the influence of Buddhism on Thai culture include the fact that the ritual days of Buddhism have been declared national holidays throughout the country. Moreover, Tonkin and Kongsiri (1996, p.16) claimed that the Buddhist religion could be viewed as the most important factor in developing the Thai personality.

Buddhists are free to practise other faiths, whether Christianity, Judaism or Islam. However, the lifestyles of Buddhists affect the culture in the sense that Buddhists tend to be flexible, tolerant, patient and forgiving, because they accept their karma (the accumulation of sin and good deeds) and believe that they cannot change it (Rattanapongpaisan, 2001).

Thai culture

Culture is an important issue in social science, especially when dealing with human behaviour. Hofstede (2001) defined culture as “collective programming of the mind

that distinguishes the members of one group or category of people from another” (p.9). Culture includes values, ideas, beliefs and customs as well as concrete behaviour and objects that distinguish one society from another (Komin, 1991).

Culture is a very sophisticated concept and it can be located along the dimensions set by Hofstede, a Dutch social psychologist. From his research he found that he could classify 72 countries along four dimensions, namely, “power distance”, “individualism-collectivism”, “uncertainty avoidance” and “masculinity-femininity”. However, one of the major weaknesses of Hofstede’s study is its concern with the work situation, since his survey focused on Western-based organizations. As a result, the overall cultural differences may be more pronounced than his results would suggest. As a result, in this section, the research from Thai researchers will be used with Hofstede’s in order to understand Thai culture from Western and Thai perspectives.

However, using Hofstede’s framework (1991) could obviously present clear differences between the Western and Thai cultures since most leadership theories have been constructed in and reflect the culture of the Western World i.e. United State and Europe. The American culture according to Hofstede (1991), is extremely high on ‘individualism’; high on ‘masculinity’; low on ‘power distance’; and low on ‘uncertainty avoidance’. Whist Thai culture is low on ‘individualism’; low on ‘masculinity’; high on ‘uncertainty avoidance’ and high on ‘power distance’. Table 2.1 compares Thailand, Great Britain and the USA by using Hofstede’s cultural dimension scales. The question which could be raised is how leadership theories which are constructed from one cultural pattern could be effective in such a different cultural pattern?

Country	Power distance	Individualism	Masculinity	Uncertainty avoidance
Thailand	(64)/ 21st-23rd	(20)/ 39th-41st	(34)/ 44th	(64)/ 30th
Great Britain	(35)42 nd -44 th	(89)/3 rd	(66)/9-10 th	(35)/47-48 th
USA	(40)/38 th	(91)/1 st	(62)/15 th	(46)/43 rd

Table 2.1: Ranking of national cultures using Hofstede’s classification (Hofstede, 2001, p.500)

Power distance

According to Hofstede (1991), the “Power distance” dimension is used to measure how subordinates respond to power and authority. In high power distance countries (such as most Asian and African countries), subordinates tend to obey their bosses humbly, and the superior tends to be more autocratic. On the other hand, in low power distance countries (the USA, Britain, and most of Europe), subordinates are more likely to challenge bosses and bosses tend to use a consultative management style.

Moreover, according to Ting-Toomey (1999, cited in Boonsathron, 2003), this power distance dimension refers to how people in certain cultures treat and respect others on the basis of their social status and position.

According to Hofstede, the Thai power distance index (PDI) is 64, which can be considered to be high. In high power distance relationships, subordinates usually pay high respect and give priority to their superiors. Boonsathron (2003) explained that the high power distance of Thai culture could come *partly* from Buddhism. As stated above, in Thai culture and beliefs are deeply rooted in Buddhism. The main teaching of Buddhism concentrates on Karma (the accumulation of sin and good deeds) and reincarnation (rebirth). According to these two principles, all Buddhists believe that the status that people attain is the result of Karma and therefore they easily accept hierarchical differences.

According to Tonkin and Kongsiri (1996, p.16) high power distance could be caused by the ways Thais are brought up. Thais are brought up to show respect to superiors, parents, teachers and the elderly. As a result “the emphasis in relationships tends to be vertical: deference, avoidance of conflict and a desire to please are hallmarks of the Thai character” (Tonkin and Kongsiri 1996, p.16). Hallinger and Kantamala (2002) note that Thais show unusually high deference - “*greng jai*” - towards those in higher positions in society. Klausner (1993) explained this as:

to be considerate, to feel reluctant to impose upon another person, to take another persons’ feelings (and ego) into account, or to take every measure not to cause discomfort or inconvenience for another person (p.190).

Komin (1991) in her research confirmed that *Greng jai* was an outstanding characteristic for Thai people. Moreover, Thais tend to treat people according to the status they have achieved. This idea prevents Thais from challenging the authority of superiors (Fieg, 1989). According to Cooper and Cooper (1999), Thai culture has a “height rule”. They explained, “in any social encounter the social inferior takes on a physically inferior position and the social superior assumes a posture of physical superiority” (2000, p.13).

The power distance is deeply embedded in Thai culture, and could be seen from custom and manners such as “*Wai*”- “the traditional Thai greeting and farewell is to raise both hands gracefully and unhurriedly, palm to palm, fingers together, and close to the body, the fingertips should be between your eyes” (Tonkin and Kongsiri, 1996, p.23). “*Wai*” is an action of respect, and can be compared with handshaking. However, “handshakes are between equals but *Wai* is an expression of inequality” (Cooper and Cooper, 1999, p.15).

Normally, the *Wai* must be responded to by returning a *wai*, although a nod or a smile is usually sufficient for those of lower status (Tonkin and Kongsiri, 1996, p.24). Cooper and Cooper (1999, p.15) further explained, “when the social distance between any two individuals is very great, the *wai* is not returned”. The “height rule” also has a great impact on the social distance between people of different status (Cooper and Cooper 1999, p.25). They suggest that the foreigner who would like to make a good impression on Thais should not move ahead of the senior person, since Thais normally walk behind the superiors. Moreover, the “bending” culture is evident in Thailand, since Thais show respect to their superiors or elders by “ensuring that they do not loom physically over those higher up the social ladder” (Tonkin and Kongsiri, 1996, p.27).

Hallinger and Kantamala (2000, p.192) note that the result of high power distance, which is evident in the Thai educational system, is an expectation that the higher authority will make decisions: the ministry for administrators and for principals, principals for teachers and parents, and teachers for students. This could be called a “*Fiat*” culture.

Individualism-collectivism

According to Hofstede,

Individualism stands for a society in which the ties between individuals are loose: everyone is expected to look after him/herself and her/his immediate family only. Collectivism stands for a society which people from birth onwards are integrated into strong, cohesive in-groups, which throughout peoples' lifetime continue to protect them in exchange for unquestioning loyalty. (Hofstede, 1991, p.225)

As shown in Table 2.1, the individualism score of Thailand stands at 20, which can be categorized as indicating low individualism. Thus, Thailand is associated with group orientation (collectivism). As explained by Verluyten (1997, p.28) in collectivism people owe a high degree of loyalty to their in-group, and in return they get (and expect) a high degree of protection from it. In collectivist cultures such as Thailand, people view themselves as mutually dependent with their groups and use the norms and rules as guidance for how to behave.

The evidence to support the high collectivism of Thailand is the "easy-going" personality, which makes Thais warm and friendly (Sapavimolpum, 1995, p.3). Moreover, high collectivism could have emerged from the long history of being members of extended families (Hallinger and Kantamara, 2003, p.113) and from the agricultural society (Prasertsint, 2000, p.21). Agriculture, which is a prevalent national career of Thailand, is commonly expected to be a collective task in which people help each other with farming. As a result, mercy and generosity could be considered as the major characteristics of Thai people. Hallinger and Kantamara (2003) point to another factor that could contribute to Thai culture being high in collectivism, namely the culture norm of "*gamluan jai*", or the spirit of the moral. They note that *gamlung jai* "reflects the strongly collective nature of Thai social relations and the strong bonds that tie people together" (p.119).

Masculinity-Femininity

Hofstede's third cultural dimension concerns masculinity and femininity. He suggested that men's goals were significantly different from women's goals and could therefore be expressed on a continuum between masculine and feminine poles.

The masculine culture is a culture where male values, such as tough, assertiveness and ambition, dominate. People in this culture tend to value the opportunity for high earnings, getting the recognition they deserve when doing a good job, having the opportunity for advancement to higher-level jobs and having challenging work to do, from which they derive a sense of accomplishment.

In feminine culture, people are likely to value a good working relationship with their supervisors; they are expected to be modest, tender and concerned with their quality of life. This kind of culture emphasizes non-materialistic aspects of success.

From Hofstede's classic study, Thailand can be categorised as a feminine culture, as its score is 34, which is considered to be low in the masculinity index. Patience and tolerance are important to the Thai people, as Tonkin and Kongsiri (1996, p.29) argued "Buddhism is the Middle Path, the avoidance of extremes and violence, the attainment of harmony, inner and external". Thais normally have the ability to control their feelings. Moreover, criticism is regarded as verbal abuse (Tonkin and Kingsiri, 1996, p.29). Although Komin (1991) found that Thais can be easily provoked to strong emotional reactions, if their dignity is offended (p.161), in the normal situation, 'smooth interpersonal relationship orientation' was found to be the important Thai cultural values. The 'smooth' interpersonal relationship orientation includes nine factors: 1) caring and considerate, 2) kind and helpful, 3) responsive to situations and opportunities, 4) self-controlled, 5) tolerant-restrained, 6) polite and humble, 7) calm and caution (*jai yen*), 8) contented, and 9) social relations.

Uncertainty avoidance

Hofstede defines uncertainty avoidance as "the extent to which the members of a culture feel threatened by uncertain or unknown situations" (Hofstede, 1991, p. 113). Thailand's Uncertainty Avoidance score is high (64 on Hofstede's index), and in such cultures, people tend to perceive unknown situations as threatening and attempt to avoid them. As a result, people tend not to take risks, do not like conflict, but pursue group harmony; people within such organizations need clear rules, procedures and clearly defined job responsibilities (Ting-Toomey, 1992). Hallinger and Kantamara (2003, p.120) claimed that, "Thais usually find themselves subject to

decision paralysis”, since they usually seek to look for written rules and regulations and feel threatened when confronted with unfamiliar situations.

Additionally, Komin (1991) conducted the first systematic study nation-wide with a survey by using 2,469 questionnaires. The questionnaires were administered to different strata, stratified by geographical regions and by occupations, ranging from farmers, hawkers, skilled workers, labourers, employees, businessmen, to university students and government officials (p.49). She found nine prevalent values orientations held by Thai people. These were: 1) ego orientation (concept of face-saving, criticism-avoidance, and ‘*Greng jai*’), 2) grateful relationship orientation (the concept of *Bun khun*: indebted goodness), 3) smooth interpersonal relationship orientation, 4) flexibility and adjustment orientation, 5) religio-physical orientation (superstitious beliefs and behaviors), 6) education and competence orientation, 7) interdependence orientation (religious value and the community-oriented value of brotherhood spirit in helping one another and for being interdependent and mutually helpful), 8) fun-pleasure orientation and 9) task achievement orientation.

Finally, Verluyten (1997, p.4), drawing on the work of Copper and Copper (1990), Segaller (1993) and Klausner (1993) noted the following general beliefs about Thai culture.

1. An emphasis on abstinence or “calming down” (*jai yen*) as a way to maintain social stability and emotional control; a high degree of reluctance to display emotions generally.
2. An emphasis on harmonious interpersonal relationships with a need for face saving and indirect communication patterns and the near-impossibility of any form of positive criticism.
3. An emphasis on strict social hierarchy and respect (*Grengjai*) of the inferior towards the superior.
4. A high degree of “eclecticism” and syncretism (religious and general), the capacity of combining and integrating elements, which, to Westerners, seem incompatible or contradictory doctrines and philosophies.

This section has highlighted the uniqueness of Thai national culture and has shown its differences from the western culture in which the leadership theories have been constructed. This section has provided some insight into factors that western leadership theories have neglected, revealing that there is a need to incorporate the issue of cultural values into leadership theories.

Moreover, although national culture plays a vital role in the construction of suitable leadership theories, the uniqueness of the institutional context is another key issue that should also be taken into consideration before adapting or constructing new theories. The next section discusses the institutional context.

2.2 Catholic school: a specific context

The National College for School Leadership's annual report (2001-2002) warned about the importance of the context of schools, since many researchers have found that different school contexts lead to differences (Opdenakker and Van Damme, 2006). As a result, it is necessary to understand the unique characteristics of Catholic schools, as many researchers such as Grace (1995, 2000, 2002), Bryk et al. (1993), Groome (1996) and McLaughlin (2000) found that the Catholic school system has its own unique attributes, which form the context of this study.

Reviewing the second Vatican council (Vatican II) documents on Catholic education, it could be concluded that theological and religious aspects of Catholic schools are the source of these distinctive characteristics. The Vatican document entitled "The Catholic School" (1977) mentioned the specific character of Catholic schools, which emphasise, "the total formation of the individual" (para. 36) and "the development of the whole man (sic)" (para. 35) through a synthesis of culture and faith and of faith and life (para. 37). The document stresses the importance of "Catholic quality" by focusing on Jesus Christ (para. 33), as the document warns that, "the Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ" (para. 55).

The document also noted that the distinctiveness of Catholic schools depends on their "religious dimension" (para. 19), which McLaughlin (2000, p.106) elaborated as being evident in three areas: "1) curriculum 2) community and 3) climate". Grace

(2003, p.40) concluded from this document that there are three regulative principles for the future development of Catholic schools, which are 1) commitment to the common good, 2) commitment to solidarity and community, and 3) commitment to the service of the poor.

In 1988, the Vatican documents on “the Religious dimension of education in a Catholic school” summarised that the distinctiveness of Catholic schools rests on “Gospel, spirit of freedom and love” (para. 1). From this, four major categories are derived: 1) educational climate, 2) personal development of students, 3) relationship between culture and gospel, and 4) illumination of knowledge in the light of faith. The document noted that “from the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics” (para. 25).

From a review of these Vatican documents, Shimabukuro (1998) identified five themes that recurred throughout the documents regarding the distinctiveness of Catholic schools: 1) community building, 2) lifelong spiritual growth, 3) lifelong professional development, 4) students’ spiritual formation and 5) students’ human development. Meanwhile, McLaughlin (2000) conducted an extensive literature review on the subject of Catholic schools and concluded that the purpose of Catholic schools is to:

Proclaim the kingdom through an authentic educational enterprise, by developing within it an ethos and structures that aim to reflect the values that Jesus lived. In practical terms this means the aspiring towards right relationships critiqued by justice, charity, peace and liberty. (p. 110)

Bryk et al. (1993) conducted research in Catholic schools in America and argue that there are three major factors which make Catholic school unique and contribute to these schools’ effectiveness: 1) constrained academic structure, 2) a communal school organization and 3) inspirational ideology. Grace (1995) drew on the work of Bryk et al. (1993), emphasising the inspirational ideology, and concluded that:

inspirational ideology celebrates the primacy of the spiritual and moral life; the dignity of the person; the importance of community and moral commitment to caring, social justice and the common good (Grace, 1995, p.159)

Grace (1995, p.159) argued that, “Catholic schools are culturally and morally distinctive as educational institutions”. Groome (1996, p.107) confirmed that “the distinctiveness of the Catholic educational system is promoted by distinctive characteristics of Catholicism itself, and these characteristics should be reflected in the whole curriculum of Catholic schools”. To him, there are eight characteristics that make Catholic schools distinctive: 1) positive anthropology, 2) sacramentality of life, 3) community, 4) tradition, 5) rationality and learning, 6) personhood, 7) justice and 8) catholicity (see Groome, 1996, p. 107-125).

Judge (2001), drawing on the work of Resse (1996), provides a distinction between Catholic schools and other faith schools. He argued:

Catholics are bound together by an elaborate system of belief and discipline, by a common liturgy, by strong interconnected international organizations (such as religious orders), by a widely accepted appreciation of the nature of Catholic education, and above all by the authority of the Supreme Pontiff and an elaborately bureaucratic machinery of management. (p.255)

According to Arthur (1995, p.82), the basic principle for Catholic education is the same for all Catholic schools, although the schools can adapt it to their own cultural context. He noted:

The church recognizes that Catholic schools will differ from each country and from each school. However, the Church maintains that there are general principles which reflect universality of the Church and which should form the basis of Catholic education.

This section has revealed the special characteristics of Catholic schools. It also outlined the duties and characteristics of the Catholic educational leader, especially with regard to maintaining and promoting a ‘Catholic’ environment. From reviewing the literature on the uniqueness of Catholic schools, it has demonstrated that Catholic school leaders require a special leadership model, which should guide them as Catholic educational leaders.

The previous section (section 2.1) argued the need to take national culture into serious consideration in order to understand Catholic education in Thailand. Although according to Arthur (1995, p.82), the basic principle for Catholic education is the same for all Catholic schools, the schools can adapt it to their own contexts.

Consequently, the following section aims to provide a picture of Thai Catholic education.

2.3 Thai Catholic Education

It should be noted here that the literature on Catholic education in Thailand is very limited. However, this section provides background information on Catholic education in Thailand, focusing on contemporary perspectives.

Thai Catholic education celebrated its 400th anniversary in 2006 (See appendix 1 for more information on history of Catholic education). As summarised in Table 2.2, according to the Catholic Education Council of Thailand's 2003 figures, there were 279 Catholic schools, from Kindergartens to Secondary Schools, with 21,480 teachers and 431,818 students; 20 Technical-Professional Schools, with 1,015 teachers and 10,806 students, two Higher Institutions, with 99 teachers and 828 students; two Universities, with 1,182 teachers and 21,540 students (Sepe, 2004).

Educational level	Number of Schools	Number of students	Number of teachers
Kindergartens and schools	279	431,818	21,480
Technical-professional schools	20	10,806	1,015
Higher Institutions (Diploma)	2	828	99
Universities	2	21,540	1,182

Table 2.2: Total number of Catholic Educational Institution, numbers of students and teachers in 2003

It should be noted here that as in other parts of the world, Thai Catholic schools and Catholic students are in the minority (Grace, 2002, p.xii). The Sacred Congregation for Catholic Education (1977, paragraph 56) explained the ethos of education in Catholic schools, indicating that:

Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of and communion with man (sic), events and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others.

Moreover, the Sacred Congregation for Catholic Education (1998) in the document named 'the Catholic school on the threshold of the third millennium' indicated:

the Catholic school's public role is clearly perceived. It has not come into being as a private initiative, but as an expression of the reality of the Church, having by its very nature a public character. It fulfils a service of public usefulness and, although clearly and decidedly configured in the perspective of the Catholic faith, is not reserved to Catholics only, but is open to all those who appreciate and share its qualified educational project. This dimension of openness becomes particularly evident in countries in which Christians are not in the majority or developing countries, where Catholic schools have always promoted civil progress and human development without discrimination of any kind. (para. 16)

For this reason, “Thai Catholic Schools are open to both Catholic and non-Catholic students. They help each to develop the ability to think for themselves and to develop their own judgment. Each student has to explore his or her own religious tradition. While the Catholic students study Catechism subjects, the Buddhist students study moral subjects; the Catholics work to deepen their commitment to Jesus and the Church, the non-Christians to explore their own religious heritage. Each will be assisted to integrate his or her faith with the demands of social justice, while initiatives for social justice should increasingly be taken together, especially among alumni” (Saint Gabriel School, n.d.).

The above statements are, in a way, indications of the kind of formative training that students in Catholic schools receive. Although Catholic schools have to use the curriculum provided by the Ministry of Education (see Appendix 1 for general information about Thai educational system), every Catholic school is expected to strive for these common aims, based on the principles of the Catholic Church, while respecting the particular characteristics of each school.

In order to understand the characteristics of the schools on which this research focuses, the next section provides basic information on the Sisters of Saint Paul of Chartres schools.

2.4 Sisters of Saint Paul congregation in Thai education

The Sisters of Saint Paul of Chartres (See appendix for history of Sister of Saint Paul of Chartres congregation) is a female religious congregation that has been working in Thailand for more than 100 years. At present, there are 33 schools in 20 provinces

under their responsibility around Thailand. There are 3,313 teachers and 67,953 students in these schools (Sister of Saint Paul of Chartres, 2003).

For more than 100 years, the Sisters of Saint Paul of Chartres in Thailand have provided good cooperation between the Thai government and the Catholic Church and also provided education in schools according to the ideals of the congregation. The Thai Ministry of Education also provides formal acknowledgment of the quality of teaching of the congregation schools. Moreover, many of the schools of the congregation have also received awards from the Ministry of Education (Phewkling, 1995, p.6).

Like others, the religious run private schools and the Sisters of Saint Paul of Chartres run non-profit educational organizations, which place an emphasis on educating students for the good of society. The principal of the school is appointed by the Provincial Superior of the SPC congregation in Thailand to be the school leader. As in other schools in Thailand, the principal is at the top of the SPC organizational chart. As a result, we can draw the SPC schools organizational chart as follows:

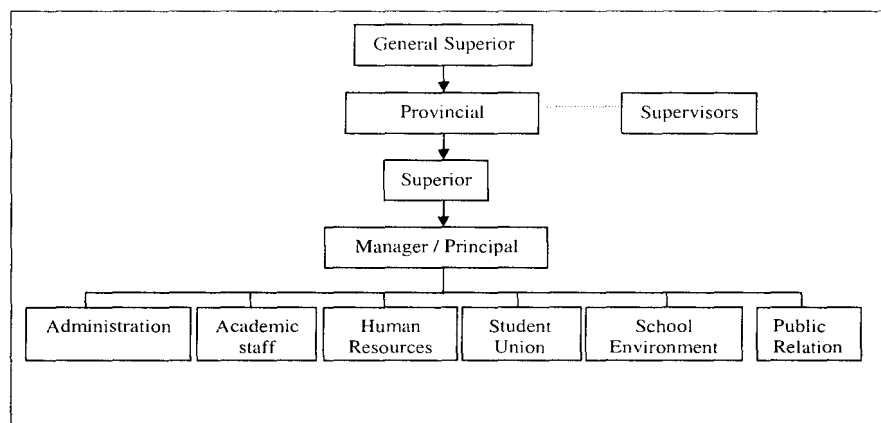


Figure 2.2: Sisters of Saint Paul's school organizational chart

The management structures for all Thai SPC schools use the same vision, mission and policy (See Appendix 1 for more detail). However, in practice, the principal and the school management team can adapt and implement different strategies according to each school environment and the requirements of students, parents and local

communities. All SPC principals meet at least twice a year in order to discuss the policy together. All SPC schools are closely linked to each other, being involved in cross-curriculum and other activities, such as academic seminars.

2.5 Leadership in SPC Schools: the need for empirical research

Surprisingly, there is neither any research nor any official convent book that provides evidence on how the principals at the Sisters of Saint Paul institutions exhibit leadership in their schools. However, the problem of limited research in the field of Catholic educational leadership is not only pervasive in Thailand: it is an international problem (Grace, 2002, Bryk et al., 1993).

Grace's work (1995, 1996, 2002) offers some guidance on how to explore the leadership that is exercised in Catholic schools and raises questions about the need for a leadership style that would minimize the dilemmas encountered in everyday life by leaders of Catholic schools.

Grace (1996) found that there are great tensions for Catholic principals in the United Kingdom, who face several challenges and dilemmas, 'moral, ethical, and professional' (p.71), as a result of 'rapid social, cultural and ideological changes' (p.72). These challenges and dilemmas put pressure on the leaders. Grace (1996) found that:

From small, rural infant schools to large urban comprehensive schools, Catholic head teachers were at the meeting point of Catholic values and of market values, of Catholic culture and morality and of pluralistic challenges to these. (1996, p.71)

Moreover, 'admission and exclusion' seem to be another challenge faced by head-teachers in the United Kingdom. It is assumed that Thai Catholic leaders have faced this challenge as well, although there is no research to support this claim. Catholic private schools seem to be the first choice for parents from all faiths, across all parts of the world, irrespective of language, race or religion. Evidence that could be presented to support the popularity of Thai Catholic schools includes the fact that His Majesty King Rama IX and later Her Majesty Queen Sirikit both studied at Catholic-run private schools. Moreover, the present Prime Minister, His Excellency Dr Thaksin Shinawatra, his wife and all of their children also received their education

from Catholic schools, as did many ministers in Thailand. It should be noted here that the school in which H.M. Queen Sirikit studied is also one of the SPC run schools. With too many applications, the problem of admission and exclusion seems to be severe in Thailand, although this has not yet been researched.

With a lack of sufficient places to accept all students who apply to Catholic schools, the problem that Grace (1996) found regarding the special mission of Catholic schools to serve the poor seems to be a severe dilemma for Thai Catholic educational leaders. Moreover, it is assumed that Thai educational leaders have to face the problem that Grace referred to as “playing the market” (p.85), which involves “selecting the most able pupils from educationally supportive homes in order to maximize the output of measurable success on league tables of performance”.

To Grace (1996), the exclusion problems provide a sharp dilemma, since admission allows students to benefit from the academic, spiritual and moral culture, while exclusion officially excludes students from participation in the faith community. Grace explained that exclusion challenges school leaders because a Catholic leader should be guided by Gospel values. He pointed out:

The act of exclusion has powerful symbolic and cultural meanings within Catholic schooling. To the extent that such schools explicitly represented themselves in most of the cases as a loving and caring community permeated by Gospel values, the act of pupil exclusion, as an act of apparent rejection, was discordant with this value culture. (p.78)

Having undertaken considerable research in the Catholic educational leadership field, Grace (1996, p. 84) raised one major question, which focused on Catholic values and market values. He clearly argued that:

the critical question for Catholic school leaders in new circumstances is ‘can a balance be found between Catholic values and market values, or will market forces begin to compromise the integrity of the special mission of Catholic schooling? Can Gospel values survive in the face of a more direct relationship with the market place?’

This thesis is intended to explore the extent to which the concepts and practice of servant leadership in schools help principals to deal with the tensions involved in

their leadership roles and how they can act as “professional and professional as witness” in order to sustain the uniqueness of Catholic schools.

In summary, this chapter has described the context of the study. Context is considered to be the cornerstone in order to present the arguments throughout the thesis, especially on the importance of cultural dimensions and the uniqueness of Catholic schools. The next chapter explores and critically evaluates a range of traditional and contemporary leadership theories, especially from the perspectives of culture and context, the two key themes explored in this chapter.

Part Two:
Literature review on leadership theories

Chapter 3: An overview of leadership theories

Leadership has long been a topic of fascination, attraction, speculation and debate, but especially in the last decade. Today, there are more than 60,000 books and more than 100 journals dedicated to the issue of leadership. These publications attempt to embody, modify and modernize the fundamental concept of leadership, which has existed for more than 2,000 years. It is generally accepted that this concept has appeared since the beginning of civilization: for example, during the classical era or Plato's period, from 427-374 BC.

Although it is accepted that leadership is a very interesting topic, there is no formal consensus on the definition of "leadership", as individual researchers define this word in their own ways according to their particular perspectives and areas of interest. It is worth noting here that in educational leadership, Bush and Glover (2003) defined school leadership as:

a process of influence leading to the achievement of a desired purpose. Successful leaders develop a vision for their schools based on their personal and professional values. They articulate this vision at every opportunity and influence their staff and other stakeholders to share the vision. The philosophy, structures and activities of the school are geared towards the achievement of this shared vision (p.8).

As long ago as the mid 1980s Bennis and Nanus (1985) found 350 definitions of leadership. The definition of leadership has been changing over the years. For example, Bryman (1996) explained that before 1985, definitions of leadership were more or less similar to Stoghill (1974), who defined leadership as the process of influencing group activities to achieve a goal and an objective. In this period, the definitions focused primarily on the concept of group dynamics, goal achievement and the influencing process. With the new leadership approach, which has emerged since 1980, the focus of the definition has changed somewhat. Researchers tend to pay more attention to leaders' relationship with followers, and to their values and beliefs. Moreover, leadership can be described in terms of individual traits, behaviour, and influence over other people, interaction patterns, role relationships or the perception of others regarding the legitimacy of influence.

As stated above, an enormous amount has been written about leadership, and it is impossible to cover all aspects in these chapters. Selectivity will be employed in order to choose suitable concepts, theories and examples, which correspond with this research project.

As a result, Part 2 of this thesis, the literature review, will categorize the massive knowledge about leadership into three chapters. This chapter will be directed to historical studies on leadership and the development of leadership theory. Chapter 4 will outline the concept of servant leadership and examine the characteristics, strengths and weaknesses of this theory. In chapter 4 materials will be incorporated from the Bible, both the Old and the New Testament, which indicate the concept of servant leadership. Robert K. Greenleaf, who first used the term “servant-leadership”, has been an essential source of information for this part of the literature review. The final chapter of the literature review will discuss modern leadership theory, which can be associated with servant leadership.

It is accurate to say that concepts of leadership play a vital role in all organizations, including schools. Many researchers, such as Grace (1995), Southworth (1995) and Day et al. (2000) have found that the success of a school is largely determined by the ability of the leaders of that school. It is believed that leaders’ qualities and the ways in which they lead organizations affect a large number of people, since the leaders deal directly with people, while other resources can be managed in other ways. As a result, many scholars have attempted to produce, define and develop leadership theories, which have been useful in a range of contexts.

There are many ways to categorise studies of leadership. Bush (2003) suggested understanding educational leadership and management as models. He explained that “(the theories) use different terms to explain similar phenomena” (p.26). Earley and Weindling (2004), like others before them, suggested looking at leadership theories within a chronological framework. In this chapter, the theories discussed will be presented in a chronological framework in order to see the developmental process.

In order to present a clear picture, the first section of this chapter breaks down the theory from the historical perspective of classical leadership theories to modern leadership style (e.g transformational leadership). However, it should be noted that

this has been a continuous process of development. We cannot provide a clear-cut separation between the periods of each of these theories.

Throughout the chapter, it can be seen that “cultural dimensions” are a neglected factor. In the annual research review of National College of School Leadership (2002-2003), it was found that “one of the most robust findings from research into leadership is that context¹ matters” (p.9). Cheng (1995, p. 99), who provides a clear argument on the importance of the cultural dimension, argues that, “the cultural element is not only necessary, but essential in the study of educational administration”. Although there are increasing numbers of researchers who take cultural dimensions into account in studies of educational leadership, such as Dimmock (2002), Dimmock and Walker (2002), Hallinger and Kantamara (2000), and Heck (1996), the field of “cultural” based leadership research is still limited. Hallinger and Kantamara (2000) argued that, “non Western nations often learn Western frameworks that lack culture validity”, so that the “indigenous knowledge base” has been neglected (p.190). To Hallinger (2005), the “cultural convergences” of values and cultural norms are essential factors, which provide negative views when adopting the western concept of leadership in Eastern countries such as Thailand. Both Dimmock and Walker (1998) and Heck (1996) have argued that the cultural context could be a factor that affects leadership behaviour and the attitudes and values of the leader, representing a source of differences in other contexts.

Grace (1995) and Day et al. (2000) argue for the need for separation between educational leadership and corporate leadership. This is perhaps a result of the way in which ‘generic’ leadership theories, borrowed from the fields of business and management, play such dominant roles when studying issues of educational leadership. All of these leadership theories, which will be discussed in the sections below, were developed not for educational leaders but for leaders in other settings, such as industry and commerce. However, they are clearly evident in educational leadership textbooks.

¹ “Context” refers to culture in its broadest, framework defining, worldview constituting senses. (Avruch, 2003, p.2-3). Dimmock and Walker (2002) use the term ‘context’ to represent “society culture and its mediating influence on theory, policy, and practice” (p.2).

This chapter is structured as follows: the first part provides a descriptive picture of past leadership theories, and is followed by an examination of the weaknesses of these theories. The arguments presented in this chapter could be categorised into four major areas. Firstly, criticism could be raised about the lack of cultural and indigenous knowledge in these leadership theories. Secondly, the 'generic' leadership theories, which neglect both historical factors and the context of educational settings, are evident in these theories. Thirdly, criticism could be levelled at the concentration on excessive scientific and rationalistic approaches, rather than philosophical or humanistic dimensions. Finally, the leadership theories in this chapter tend to provide only the heroic picture of sole leaders, without acknowledging the abilities of the followers or other leaders in organisations.

3.1 Great man theory

It is generally agreed that in historical terms, the "great man theory" should be credited as the first concept within overall leadership theories. From the very beginning, people believed that good leaders were born, not made.

It is worth noting here that this theory has long been debated among astrologers, as they believe that the birth of such "Great Men" can be predicted from the movements of the stars. Strong evidence for this view is found in the Bible: Matthew (2:1-2) indicated that, "after Jesus had been born at Bethlehem in Judea... suddenly some wise men came to Jerusalem from the east asking, "where is the infant king of the Jews? We saw his star as it rose and have come to do homage". Astrology still plays an important role in the Eastern World, including Thailand. The strong Thai belief in astrology could raise an argument as to whether leaders could be trained to be ready for their position or not.

Therefore, during this early period, researchers and scholars attempted to explain leadership on the basis of inheritance. These "great man" theories, which believe that leaders are not made but born, form the starting point from which researchers attempted to identify common characteristic and personality traits among leaders. This investigation led researchers to establish the trait leadership theories which are still found today albeit in more sophisticated forms.

3.2 Trait theory

In the early “trait” theory, (1920s) researchers attempted to find common characteristics of leaders in order to predict who would become leaders in the future. Massive personality tests were used, but they could not reach formal consensus. However, trait theory provides an effective foundation for a modern leadership theory, which will be discussed later.

While the early trait theory studies focused more on physical characteristics such as height, the modern trait theory concentrates on outstanding personality traits, such as emotional maturity, emotional stability, stress tolerance and the dominant values held by each person. Many modern leadership theories, such as Primal Leadership and Value-Based Leadership, still contain some of the fundamental concepts of this earlier theory. Earley and Weindling (2004, p.5) consider whether modern theories of leadership are returning to the earlier ‘trait’ approach.

From this theory, the scholars came up with long lists, which indicated certain characteristics, abilities and skills that leaders should have. However, this approach has many critics. According to Yukl (1994) possession of particular traits increases the likelihood that a leader will be effective, but does not guarantee effectiveness. The weaknesses of this trait theory, which has failed to gain strong empirical support, led many researchers to study human behaviour, which can be seen and identified from the activities of leaders: this approach is known as Behavioural Theory.

3.3 Behavioural Theory

During the late 1940s Behaviour Theory gained popularity. Many researchers introduced theories under the behaviour perspective. Behaviour theories focus on the situation rather than on personality traits. It could be said that the central theme of these theories is that they focus on the context and relationship between leaders and followers.

For example, it could be concluded that leadership as a two-way process of interaction between leader and follower since many theories have been based on this idea, such as the manager-centred and subordinate-centred view first put forward by Tannenbaum and Schmidt (1958). Although writers and researchers provided many leadership

theories during this period, the major theories that impacted on managerial thinking were the Ohio State Studies, the Michigan Studies and Blake and Mouton's (1964) Managerial Grid. McGregor (1960) also proposed his X and Y theories. The X theory corresponds to an autocratic leadership style, while Y theory is associated with a soft leadership approach.

Ohio State University studies (1964) produced two major factors to illustrate leadership behaviour: consideration and the initiation of structure. Consideration is the extent to which leaders show concern for their subordinates, whereas the initiation of structure can be defined as behaviour where the leader focuses on meeting deadlines, and not encouraging or accepting suggestions from subordinates. While this work was being done at Ohio State University, the University of Michigan Survey Research Centre (1961) was also conducting leadership research. They proposed two major ideas: the employee-orientated and production-orientated approaches. This was similar to Blake and Mouton's managerial grid with its focus on task or on people.

Similarities can be seen between these views and overall theories based on the behavioural perspective, as the behavioural theorists propose that either a job-centred or an employee-centred emphasis will dominate a leader's style. Much research has been conducted and the conclusion that is generally reached is that an autocratic style fosters productivity in the short term, but a democratic style that tends to focus more on people might be more satisfying to group members both in the short term and the long term. However, some researchers such as Fiedler (1967), have argued that the effective leadership style should depend on each situation. The behaviour theory approach risks creating the misconception that the leader uses only a particular leadership style (Autocratic or laissez-faire or Democratic), which depends on the individual person, but in the real world, different leadership styles should be utilised in different situations. For example, leaders should implement an autocratic style during a crisis, whereas in a normal situation, the leadership can practise a more democratic style. As a result, the situational or contingency leadership style has emerged.

3.4 Situational leadership theory

It can be said that there are three major popular theories within the “situational” or “contingency” approach to leadership styles: Hersey and Blanchard’s situational leadership theory, Fiedler’s contingency theory and the path goal theory.

Fiedler’s Contingency Model (1967) described successful leadership as a direct result of matching managers’ styles with situational variables. Fiedler believed that an individual’s personality and his/her leadership style are fixed. Therefore, a leader’s basic orientation is focused either on the task or the relationship, but not both. As a result, Fiedler suggested that organisations should focus on changing situations to correspond with leadership styles. Hersey and Blanchard’s situation theory (1988) believes that effective leaders should adapt themselves to situations. They propose four leadership strategies or behaviours: telling (high task-low relationship), selling (high task-high relationship), participating (low task-high relationship) and delegating (low task-low relationship). Each strategy will be used in different situations and with different people, depending on the maturity or readiness of the followers.

Criticisms on discussed leadership theories

So far, the leadership theories that have been discussed could be categorised into three: who is the leader, what the leader does, and where the leadership takes place (Fairholm, 1998, p.74). Fairholm (1998) argued that the past leadership theories could be seen as forms of “management”. He notes “the theories that stress this kind of control are nothing more than management” (p.78). Bush (2003) categories the theories which emphasis upon structure, control, authority and goals as a “formal model”. He argued that:

Formal models assume that organizations are hierarchical system in which managers use rational means to pursue agree goals. Heads possess authority legitimized by their formal positions within the organization and are accountable to sponsoring bodies of the activities of their institutions (p.37).

It could be argued that leaders could be perceived as ‘heroes’ with legitimate power to control everything in the organisation, and that they often forget the abilities of their followers. Baldrige et al. (1978) argued that:

The leader is seen as the hero who stands at the top of a complex pyramid of power. The hero's job is to assess the problems, consider alternatives and make rational choices. Much of the organization's power is held by the hero and great expectations are raised because people trust him (sic) to solve problems and fend off threats from the environment (Baldrige et al., p. 44).

More recently, Southworth (1995, p.184) from doing an ethnographic study in a primary school has argued that "this kind of bureaucracy creates organisational oppression". It could be suggested that bureaucracy helps to stimulate productivity in businesses and other corporate organisations; however, it seems not to work well in the educational context. The argument from Foster (2002, p.4) supports this claim; he asserted that, "having a productive worker is not a bad end in itself and of itself; however, when it drives out other valuable ends, it becomes problematic. And it does drive out other ends". However, this model, which is focused on rational, scientific management and bureaucracy, still plays an important role in school settings (Gooden, 2002, p.134).

Sergiovanni (2001) argued that these past theories could not work effectively in the real world of practice". Sergiovanni sees leadership in the changing world as based "less and less" on personality, position and mandate and "more and more" on "ideas" (p. x).

Perhaps because of the founding influences of these theories, which are rooted in fields such as industrial psychology, management literature, political science and social science, the humanities, which include philosophy and ethical dimensions, seem to be neglected in past leadership theories (Crow and Grogan, 2003, p.362). The neglect of the humanities in the development of leadership theory is affirmed by Grace (1995), Hodgkinson (1991) and Greenfield (1993), who argue that educational administration is not a science, but is based predominately on philosophy.

Gooden (2002, p.134) draws on the work of Hoy and Miskel (1996) to remind us that the scientific management approach realizes the importance of the bottom line to make the greatest amount of financial profit in the least amount of time. Gooden (2002) pointed out that this belief has been manipulated in educational settings overtime, although it was inappropriate when applied to education. "Educational professionalism had its origins in the commitment of religious culture" (Grace 2000,

p.235), but early leadership theories seem to have neglected this context and historical perspective (Grace, 2002). Consequently, it could be argued that religion seems to be a crucially neglected dimension which modern day theorists have continued to ignore. Although we begin to see the growth of new work which includes religions in leadership studies such as Kringer and Seng (2005) and Blanchard and Hodges (2003), these studies was not specific to educational leadership.

Although these past leadership theories have many weaknesses, they have been taught as a 'rule of thumb' to students in the field of educational leadership. They are evident in most educational leadership textbooks; all these past leadership theories can be seen without any comment on their weaknesses. This could be why corporate leadership theories still influence the field of educational leadership.

At present, a number of researchers are working to promote the view of leadership as an organisation-wide phenomenon (e.g. Ogawa and Bossert, 2000). It has been argued that leadership is not the realm of a few people in certain parts of organisations; rather, it should be viewed as an influence flowing through the differing internal networks of the organisation. Consequently, when leadership is viewed as an organisation-wide phenomenon, distributed concepts of leadership and a learning-centred leadership are promoted (Earley and Weindling, 2004).

As the world is changing very rapidly, leadership theory is becoming increasingly complicated in order to follow and go beyond the changing world in the era of globalisation. The next stage in the development of leadership is very important and shares many characteristics with servant leadership style, which is the main focus of this research.

3.5 Transformational leadership theory²

Over the past 20 years, "transformational" leadership has emerged as the most important theory in terms of effecting change. Transformational leadership aims to transform the ability, attitude and personality of leaders, especially in terms of values, morals and vision. It can be said that transformational leadership covers a very wide

² Transformational leadership theory could be defined as 'holistic' theory of leadership (see chapter 5).

area. The theory covers the idea of charismatic leadership, visionary leadership and cultural leadership.

James McGregor Burns (1978) was the first scholar to introduce the concept of transformational leadership. He described transformational leadership as a process in which “leaders and followers raise one another to a higher level of morality and motivation” (Burns, 1987, p. 20). Transformational leadership aims to promote followers from their “everyday selves” to their “better selves”. In this theory, the leaders try to increase their level of morality, values and ideals, in order to motivate their followers.

Although the concept of transformation was initially introduced by Burns, Bass’s theory of transformation has also been highly influential. His idea was based on Burns’ two spectrums of leadership’s style: Transactional and Transformational. According to Burns, transactional leadership is a way to motivate followers by appealing to their self-interest. Therefore, contingency rewards are used to motivate employees. The role of the leader can be seen as one of power and authority. As a result, the leader occupies the central position. It can be recognised that the transactional approach to leadership is less hierarchical but still bureaucratic. Bass and Avolio (1990) provide a new theory, which helps to define the behaviour of transformational leadership, identified as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

As stated above, the theory of transformational leadership is very wide-ranging and, covers many modern leadership styles such as charismatic, value-based and moral leadership theory. Transformational leadership still has many critics, however: it is seen as too broad and lacking conceptual clarity (Alban-Metcalfe and Alimo-Metcalfe, 2001). Many theorists have argued that this style treats leadership as a personal predisposition, rather than something that can be learned (Bryman, 1992). Additionally, Bryman (1992) explained that charismatic leadership has similar ideas to transformational leadership, while Bass claims that charisma is a necessary ingredient of transformational leadership. Moreover, transformational leadership can be utilised in the wrong ways, as the theory is associated with transforming values and encouraging followers to achieve a new vision. This is very dangerous, since no one can judge whether the new vision is going in the right direction or not, as the results

can only be seen in the future. Although there are many criticisms of this theory, many researchers such as Leithwood, Janzi and Sergiovanni have begun to look at transformational leadership, particularly in school settings.

Leithwood and his colleagues put forward a more fully developed model of transformational leadership (Leithwood et al., 1999). This model conceptualises leadership along dimensions such as building a school vision, establishing school goals, providing intellectual stimulation, offering individualised support, modelling best practices and demonstrating high expectations, creating a productive school culture, and developing structures to foster participation in decision making. Leithwood et al. (1999) identified three fundamental goals pursued by transformational school leaders: The first involves helping staff to develop and maintain a collaborative, professional school culture. Transformational leaders involve staff in collaborative goal setting, reduce teacher isolation, use bureaucratic mechanisms to support cultural changes, share leadership with others by delegating power, and actively communicate the school's norms and beliefs. The second goal involves fostering teacher development and the third involves helping teachers to solve problems more effectively.

Leithwood (1994, p.506) concludes from his quantitative studies that:

Transformational leadership practices, considered as a composite construct, had significant direct and indirect effects on process with school-restructuring initiatives and teacher-perceived student outcomes.

Furthermore, Alban-Metcalf et al. (2002), conducting research in England, developed a Transformational Leadership Questionnaire (TLQ). The construction of the TLQ was based on criticisms of the American transformational leadership model, especially in terms of methodology. While the USA model overemphasises the top-down approach, charisma and the vision of the leader, this study took precise measurements of perceptions of the behaviour of leaders by using the idea of 360-degree feedback process. According to Alban-Metcalf et al. (2002) this 360 degree feedback process is “accessed on the basis of judgements made for a full range of evidence, this being self rating, rating by subordinates, rating by boss, rating by colleagues and others” (p.4)

As a result of the new leadership model, the authors claimed that leaders can be trained and developed.

Although Transformational leadership seems to be the most widely accepted view of leadership in educational settings (Leithwood, 1994; Southworth, 1998), arguments against this approach could be raised, especially in the context of Catholic educational settings. Faith school leadership requires more insight and understanding of the vocational and spiritual aspects that should be associated with Catholic educational settings. Fitzgerald (1990, p.60) argued that the leader in Catholic educational settings “first and foremost must also be able and willing to be the leader of a Christian community”. He further argued that in order to be a leader of a Christian community, the Gospel must be used as a foundation of studies of leadership styles; as he said, “Gospels are quite specific about the style of leadership to be exercised in the Christian Community” (p.66). Without providing practical information, he explained that “servant leadership” seems to be the main model of leadership in the Gospel. Consequently, it could be argued that faith school leadership requires more insight and understanding of servant leadership aspects that should be associated with Catholic educational settings.

Concerning the overall transformation leadership style, it could be said that it has many similarities to Greenleaf’s notion of servant-leadership styles. In both cases, the leader serves the followers by creating conditions under which higher needs, desires and purposes may be realized (Johnston, 1996). The fundamental concept of transformational leadership theory aims to inspire followers through challenge and persuasion, providing meaning and understanding. The leadership is individually considerate, providing the followers with support, mentoring and coaching (Bass, 1988, p.5). Moreover, the concept of transforming the followers from their “everyday selves” into “better selves” totally corresponds with the servant leadership style. Although many aspects of transformational leadership are in accord with servant leadership, many others are totally different. Petterson (2003) explained that we should not consider servant leadership to be a subset of transformational leadership, since the two theories emphasise different perspectives. If we reflect on transformational leadership, the leader motivates followers to reach higher than they initially expected, because of the focus on the organizational objective (Yukl, 2002;

Petterson, 2003). On the other hand, servant leadership emphasizes the followers' needs and wants (Petterson, 2003).

In order to compare and contrast the two leadership styles, it is necessary to know more about the servant leadership style. As a result, the next chapter will examine servant leadership theory, which is the major focus of this study.

Chapter 4: Servant leadership theories

In the previous chapter, the focus was on paradigms of leadership which have moved from the belief that a leader, whether servant or otherwise, is born not made, to the view of transformational leaders who inspire employees to achieve organizational objectives (Stone et al., 2004, p.349).

A question is now raised about the theoretical framework of research enquiry. Surprisingly, the development of leadership theory has neglected the theological and religious perspectives, although many scholars such as Grace (2000) and Durkheim (1977) have argued that religious culture is the origin of educational professionalism. I use the argument raised by Grace (2004), in the context of the sociology of education, which has also neglected the religious frame of reference. He argued:

A problem for the contemporary sociology of education is that it has operated within a secularization of consciousness paradigm. This has limited both the depth and scope of its intellectual enquiries (p.47).

In order to counter this negligence, the Bible has been used in this review, not only to illustrate the idea from a religious stance but also because it is relevant for the context of this study: Catholic educational settings.

This chapter concentrates on the literature of servant leadership and draws on two major sources. The first is the Holy Bible, which indicates the classical teaching of Jesus, who first formally articulated and fulfilled this servant leadership theory. The Second is Robert K. Greenleaf, who restored and 'modernized' this concept of servant- leadership. This chapter also outlines the concept of the servant-leadership theory, its characteristics, and the relative strengths and weaknesses of this theory. The final part of this chapter presents examples of practising servant-leadership in educational settings.

4.1 Theological Perspectives on the Servant Leader

Using the Bible as a major text for a critical review could lead to criticism from many “Reformed Christian traditions”, as they value the Bible as the “only primary text, and often the sole norm of belief and practice” (Prior, 1999, p.264). However, from a Catholic standpoint, the Bible is valued in a more interpretive way. According to French (1982), “the intent is to read the text and see what it says” (p.799). He explained that readers of the Bible should pay careful attention to details. The readers should argue their conclusions and not rely on what they want the Bible to say or what they have heard that it says. In this light, it seems acceptable to use the Bible for a critical review of literature in a scholarly way.

The limited examples of academic scholars who have used the Bible in a critical academic way can be seen in Prior (1999). I faced the same dilemmas that Prior (1999) encountered, such as questions about how to read and interpret the Biblical text (p.17).

Barton (2005) suggested a perspective that could be used while conducting a critical review of the Gospels. He noted:

Critical scholars recognize what kind of text they are dealing with. In the case of the Gospels, they recognize that they are confronted by narrative texts that do not consist merely of potentially re-combinable nuggets of information, but stories which have a certain kind of plot or shape. (p.10)

The approach that takes the biblical text at “face value” will not be used in this review. Criticism has arisen about the technique of reading a text at “face value”: the explanation given by Schneiders (2005) is important:

There is no such thing as reading a text "at face value," that is, without interpretation. To refuse to interpret is one way of interpreting, namely, literalism. It does not deliver the "real unvarnished meaning" but condemns the reader to a superficial (at best) or erroneous reading. (p.3)

In this review, while the scriptures have been cited directly, there is always interpretation. Dealing mainly with the New Testament, more specially the Gospels. The use of criticism here is not considered to be a major problem. “Servant leadership” as a topic has been presented by all four Gospel writers. Matthew could be

considered to have been an eyewitness during the life of Jesus, while Mark wrote about events from descriptions given by Peter, the apostle of Jesus. Luke was not an eyewitness to what he has described, while John was an eyewitness from the time Jesus started his preaching until he died on the cross.

Moreover, the approach to Biblical text suggested by Gresham (2005) on the Catholic Introduction to Biblical Interpretation website is the method used to approach the Biblical text in this review. Gresham suggests,

(The reader) should answer the following questions regarding the biblical passage you are researching: When, where and why was it written? What earlier sources or traditions does it use? How have those sources been restated in this passage? What did the key words of the text mean in the original setting? What was the original author trying to say to the initial readers? What specific insights does this historical study provide for a contemporary interpretation of the passage? (p.9)

In order to gain an insight and understanding of the theory of servant leadership, it is necessary to explore the foundation concepts that have emerged over thousands of years in terms of Biblical and theological writings. Galbraith and Galbraith (2004) argued that longevity is an important aspect for studying leadership and that it is sometimes neglected. They claim:

(...) in the literature of modern leadership theories, most of what we profess to study are really infant organizations, struggling with their first baby steps in the world. We generally ignore the real lessons of history (p. XXI)

The teachings on leadership from the Bible can be categorized into three major sections: firstly, from the Old Testament, secondly, from Jesus as an example and also from all of his teachings, and lastly, from other New Testament writers. The question could be raised about leadership in the Bible: does the Bible teach only servant leadership? The answer is no. There is no single, coherent view of leadership in the Bible, but rather a variety of perspectives from period to period. Although there are many leadership concepts in the Bible, such as participative leadership, spiritual leadership, moral leadership and trait theory leadership, which can be seen throughout, only servant leadership theories will be discussed in this study.

Servant leadership in the Old Testament

The concept of a servant leader does not appear only in the New Testament. In fact, this concept was founded and gradually constructed throughout the Old Testament, although the fulfilment of this theory was practised and completed by Jesus Christ, who is usually referred to as “the Word became flesh” (John 1:14).

The ancient leaders of Israel were often called “Shepherds” (See 2 Samuel 5:2). Fryar (2001) explained that God’s Shepherds had responsibilities to serve the people, to protect, guide, instruct, and cherish their subjects and not to lord over them or “fleece the flock” (p.9; See Jeremiah 23:1-8). The concept of servanthood was deeply absorbed into Christian teaching. Ward (1996) also identified the biblical concept of a servant leader as one who shares, and one who bears another’s burden.

From the scripture, there are many examples that support the concept of leadership. Genesis 26:24 identified Abraham, a great leader of Israel, as a servant of God. Nehemiah can be seen as another example. He could inspire his people to do things they would never have thought possible (Engstrom, 1976). In the Bible, it is not only men who can be considered servant leaders; the Bible also indicated that women could do so, and provided concrete evidence of women performing servant leadership. Deborah, a prophetess, was also recognised as a godly leader. It can be noticed from Judges (4:8-9) that she was a respected leader who had the ability to motivate people.

Although many parts of the scripture mention the concept of servant leadership, the teachings of the books of Proverbs and the book of Psalms can be seen as clearly addressing the topic. Moreover, the concrete indication of characteristics of perfect servant leaders can be comprehended from Isaiah. (See the Fourth Song of the Servant in Isaiah (52:13-53:12). In the “Fourth Song of the Servant”, the features of servant leaders are clearly outlined. It can be concluded that servant leaders must sacrifice their self-interests, learning to be above all else, humble, lowly and meek, and be able to readily demonstrate to the world through their thoughts, words, deeds and actions that they are not in the least self-centred. The primary concern is for those whom they lead, thereby clearly showing everyone that they are not leaders as the world understands this notion today. Furthermore, as a result of self-denial, they are able to focus more on the real needs of the people.

Servant leaders are not really concerned with self-pleasure, happiness, name or fame from the outside world; they do not seek it, as they are of the belief that they do their duty, and that by doing so, they are serving a larger purpose. The scripture not only points out the sufferings that servant leaders must face, undergo and endure, but also reveals the outcomes of servant leadership in the form of long-term advantages.

Although the Old Testament presented the picture of a servant leader, the concept was fulfilled by Jesus (see John chapter 1). Many scholars in the leadership area, such as Blanchard (2003), who introduced “situational leadership theories”, accredited Jesus as the greatest example of a leader in the world. In other words, “Jesus” could be perceived as a perfect leader from many perspectives. Examples include, firstly, the gradual increase in the number of Christians all over the world, and secondly, the way he preached and his actions. Sendjaya and Carros (2002) clearly indicated that Jesus was the first person who propounded and preached this form of leadership, although the concept had been constructed throughout the Old Testament. Moreover, Nuzzi (2000) pointed out that the Catholic educational leader should ‘lead as Jesus led’. Therefore, in order to have a clearer picture of this concept, it is necessary to concentrate on his preachings and practices as examples of true servant leadership.

4.2 Jesus Christ, the perfect example of a servant leader

In Jesus’ three-year mission, he emphasised the idea of a servant leader by both preaching and practising as an example. “For even the son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). Jesus clearly explained that the servant leader should put other’s interests over self-interest, a clear indication by example of the maxim “service before self”. The servant leader, therefore, should practise the concept of self-denial. Although the major theme of the servant leadership concept can be found throughout the New Testament, the most comprehensive and directly associated areas where this theory is located are in Saint Mark’s Gospel, Chapter 10, and Saint John’s Gospel, Chapter 13.

Sendjaya and Sarros (2002) clarified that Jesus used the term “servant” as a synonym for greatness. The paradox between service and greatness could be considered as a focal aspect of servant leadership theory. Sendjaya and Sarros (2002) illustrated that Jesus led by example through his teachings and taught that a leader’s greatness is

measured by a total commitment to serve his fellow human beings (p.59). This can be seen in the corresponding examples from Matthew 18:1-5, Luke 9:46-48 and Chapter 10: 35-45 of St. Mark's Gospel. The Gospel explained that when James and John, who were the apostles, came to ask Jesus about their position in terms of traditional world leadership concepts, this request made the other apostles furious. Therefore, Jesus used this opportunity to teach them about servant leadership. Jesus told them that "Anyone who wants to become great among you must be a servant, and anyone who wants to be first among you must be slaves to all" (Mark 10: 43-44). Nuzzi (2000) confirmed that the philosophy of service is the authentic meaning that underpinned the theory. McKenzie (cited in Nuzzi, 2000, p. 263) argued:

If Jesus had wished to say that those in authority should rule with justice and kindness, there are a dozen ways in which this could have been said. But such words as "rule" are exactly the words which he did not use. The saying revealed a new conception of society and of authority, which must be formed not on the model of secular government, but on the mission of Jesus himself.

It can be interpreted that from a religious perspective, being a servant leader should embrace three major things: servanthood, suffering and self-denial.

However, the Bible also points out the difficulties of implementing this idea. It can be noticed in the example of the apostles, who had learned directly from Jesus, that they were always arguing about their own top position (Mt. 20: 20-27; Mk.10: 35-45; Lk. 9: 46-48). The gospels show more than adequately that it seems to be the nature of a human being to be greedy for power, and that this makes people neglect their objectives and forget their own destination as they get lost. From the Gospels, Jesus was also faced with the temptation that all leaders risk encountering: "gratification, recognition, and applause" (Blanchard and Hodges, 2003, p.25; see Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13). Jesus also realized these difficulties, so he therefore practised the concept of servant leadership to enable his followers to see and understand it better.

As can be seen from the Gospel, Jesus not only taught the concept, but also practised it as an example for his followers. Clear examples can be found in St John's Gospel Chapter, 13: when Jesus washed the apostles' feet, he showed that the leader should be humble and do the least preferred job. Ford (1991) explained that washing

someone else's feet was regarded as one of the most demeaning tasks anyone could perform. After Jesus had finished washing his apostles' feet, he asked:

Do you understand what I have done to you? You call me Master and Lord, and rightly so I am. If I then, Lord and Master, have washed your feet, you must wash each other's feet. I have given you an example so that you may copy what I have done to you. (Mark 13:12-15)

From this statement, it is firmly indicated that the mission of all Christians who follow Christ should be to practise his command to serve others. Moreover, in order to practise this theory, Jesus encouraged his disciples to be like a child who is humble. This humility could be considered as a very important factor in servant leadership (Matthew 18:1-5). Jesus does not want people to act passively like children. Many people have used this point to practise a laissez-faire style. On the other hand, Jesus wants people to have a child-like humility in terms of humbleness, straightforwardness, authenticity and forgiveness. Moreover, we need to accept our limitations (Matthew 18:1-5).

This theory has not only been indicated in the four gospels, but has also been embedded throughout the teachings of the New Testament. In many letters, Paul, who was initially an influential prosecutor of Christianity, recommended many ideas relating to the servant leadership concept (See Ph. 2: 3-22, Rm. 12: 1-6 etc.). This biographical account of his life showed that he shifted from having an autocratic leadership style to a servant leadership style. Therefore, it can be interpreted that servant leadership theory can be taught and adopted by people at various levels and also that some people have a desire to serve and are willing to adapt themselves for a cause, and can certainly be formed into servant leaders.

Jesus is regarded by religious believers as the perfect example to teach us how to be great leaders, as he taught his followers to be servant leaders and to practise a serving philosophy (See Mark 13:12-15). Jesus demonstrated a new leadership theory and practised that totally contradicted traditional leadership theories, which focused on power and control. He used love and kindness instead of power or force. He persuaded others to follow his way, but did not manipulate or control them. Therefore, it can be concluded that this theory of leadership is based on a philosophy of service, which has love as its foundation. This philosophy pays attention to self-denial and concentrates on genuine concern for others. Hunter (1998) summarised the servant

leadership concept by saying that it is based on “agape” or unconditional love. Saint Paul defined “agape” (love) in the letter to the Corinthians (see 1Cr.13: 4-7). Winston (2002, cited in Patterson, 2003) has explained “agape” love as moral love, which means doing the right thing at the right time and for the right reasons (p. 3). This absolute love could perhaps encourage people to serve and fulfil others’ needs.

4.3 Greenleaf’s modern servant-leadership theory: the secular perspective

The servant leadership concept that was taught by Jesus is recommended by Blanchard and Hodges (2003) and Convey (2002) and should be considered by the leaders of today’s organizations to be a theory at an idealistic level. This could be because, firstly, it is difficult to practise, and secondly because it is the view of Jesus as Christ, the Son of God (see Mark 8: 27-29; Matthew 16: 13-17). This means that many people are likely to view servant leadership, a teaching of Jesus, as God’s theory, which has been practised and accepted by certain groups of people, especially religious groups.

Robert K. Greenleaf can be accredited as the father of secular modern servant leadership theory. He first introduced the term “Servant-Leadership” in his first article, entitled “The Servant as Leader”, in 1970. He is acknowledged as the person who brought this idea back into the modern world.

Before going on to explore his idea, it is noteworthy that the term “Servant-Leadership” in Greenleaf’s writing incorporates a hyphen. This is no accident. In fact, Greenleaf’s intention is to emphasise that the leader should be a servant first. The servant and leader aspects cannot be separated. This theory will be complete only when we combine the characteristics of both the Servant and the Leader. It is worth noting here that the servant-leader idea originated when Greenleaf read Hermann Hesse’s short novel called “Journey to the East”. This is a fictional story. One criticism that could be raised is the issue of whether it is acceptable for the scholarly educational world to accept a theory whose foundation stems from a fictional story, without any empirical research base (See Section 4.6).

Greenleaf (1970, 1977, and 1986) concluded that the great leader should first be a servant to others. True leadership occurs when a person has a deep desire to serve and fulfil others’ needs (Greenleaf 1986, p. 20). Greenleaf identifies the servant-leader as

the person who “begins with the natural feeling that one wants to serve and to serve first. The conscious choice brings one to aspire to lead” (Greenleaf 1991, p.23 and Greenleaf, 2003, p.16). He further explains that we can test a person to see whether he/she possesses the qualities required to be a servant-leader or not by asking this question: “Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Greenleaf, 1970, p.41).

Larry Spear, a successor of Greenleaf, who is now in charge of the Greenleaf Centre, Arizona, U.S.A., has carefully identified ten characteristics of the servant-leader from Greenleaf’s original writings. These are: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building a community (Spear, 1998). Although these characteristics are based solely on Greenleaf’s writing and have no empirical grounding, they are well accepted among the people who support this theory.

4.4 Ten Characteristics of the servant-leaders

Listening

Greenleaf (1970, 1977) and Spear (1998, 2002, 2004) recommended listening as the first characteristic of the servant-leader. As a servant-leader needs to fulfil others’ needs, the leader must therefore listen to the others’ demands, requests, suggestions and feedback. Thus listening is believed to be the first requirement for a good servant, or alternatively listening can be considered to be a pre-requisite for a successful servant-leader. Russell (2002) notes that there are many supporters for the view that the listening characteristic is essential for a servant-leader (e.g., Kouzes and Posner, 1993; Roberts, 1987; Neuschel, 1998).

Leaders need to be attentive and active listeners. They need to be verbally aware and to pay much more attention to non-verbal clues. Both Autry (2001, p.178); Frick and Spear (1996, p. 211-213); and Greenleaf (1970, p.45) emphasized that leaders should have the time for reflection and the need for silence in order to truly hear what is said and unsaid.

From this first servant-leadership characteristic, the question could be raised about high power distance (Hofstede, 1991) in a place such as Thailand: how could a Thai leader listen to a subordinate if subordinates normally do not speak with their leader? In Asia, it is normal for subordinates to keep a distance from their leader (Chen, 2002). In such a culture, the leader is the one to whom the subordinates look up; and s/he is supposed to be the only one who would issue directions and give orders, which have to be followed. Subordinates in such cultures would expect to be told what they have to do by 'the boss', rather than telling 'the boss' about their thoughts, feelings, ideas and opinions.

Empathy

Abel (2000, p.20) defined the concept of empathy as "the willingness to view a situation from the other person's perspective". Empathy plays an important role, as the servant-leader needs to attempt to understand and empathise with other people. Spear (1998, p.4) explained that people need to be accepted and recognised for their special uniqueness. They should be valued as human beings regardless of their social status, ethnicity, gender etc. Spear (1998, 2002, and 2004) pointed out that good servant-leaders need to combine empathy and listening. Empathy is about "listening and understanding feeling" (Bauknecht and Schmitz, 2001, p.1). According to Greenleaf (1970, p.49), empathy includes acceptance which requires a tolerance of perfection.

Although this characteristic seems to be one of the unique features of servant-leadership theory, empathy is one factor that can be applied to promote organizational success. According to Humphrey (2002) who reviewed the literature on leadership and emotion, he concluded that empathy is an important variable that is central to both emotional intelligence and the effectiveness of leadership. Many new leadership theories also emphasise this factor, such as transformational leadership, authentic leadership, moral leadership and primal leadership (see Chapter 5).

Although leaders should understand their followers, Block (1996, p.72) explained that, "it is a misuse of our power to take responsibility for solving problems that belong to others". Crippen (2004, p.6) pointed out that this understanding should be "supportive as opposed to patronizing". The question is raised again about how a

patronizing culture could adopt a supportive culture. Wiessner (2001, p.16) explained that Thai culture, with its strong top-down management style, seems to provide a bureaucratic style of management. The interaction between superiors and subordinates in Thailand is also “strongly reciprocal in accordance with the cultural concept of reciprocal gratitude (Wiessner, 2001, p.16). Although the patronage system in Thailand has seemed to face conflict regarding the meaning of “empathy”, according to Crippen (2004), the merciful culture and empathy in Thai ways are the most important roles for Thai Buddhist leaders in a strong patronage system. Payuto (2002, p.20) explained the characteristics of the “Social Benefactor” in Buddhism,

which are: **loving kindness**: goodwill and amity, the wish to help all people attain benefit and happiness, **compassion**: the desire to help other people escape from their suffering, **appreciative gladness**: when seeing others happy, one feels glad, and **equanimity**: seeing things as they are with a mind that is even, steady, firm and fair like a pair of scales.

This paternalistic leadership, in a culture such as Thailand, can therefore be considered as demonstrating certain unique features for servant-leadership in non-western countries.

Healing

It can be said that healing is the greatest strength that encourages subordinates to commit and confine themselves to their leader (Spear, 2002; Greenleaf, 1970). Therefore, while it is essential for the servant-leader to have the ability to profoundly understand the situation in which the subordinate is placed, so that empathy and understanding can be used in solving the issue at hand, Greenleaf (1970) suggested that the leader should also demonstrate the ability to heal emotional disturbances and act as a leader under these telling circumstances, trying to instil confidence and elevate low morale, thereby demonstrating true leadership qualities.

Greenleaf (1970, p.60) and Spear (1998, p.4) indicated that servant-leaders must recognise that they have an opportunity to “help make whole” those with whom they come into contact. Moreover, this characteristic is believed to provide ways for leader to encourage their followers to grow as individuals. This is the ultimate objective of servant-leadership theory. From this perspective, servant-leaders should not only

motivate others to fulfil organisational goals; they should go beyond that by encouraging their followers to achieve their own self-actualisation.

Although the healing characteristic seems to be important for servant-leaders, as Greenleaf said: “There is also something subtle which is communicated to one who is being served and led if, implicit in the contact between the servant-leader and the led, is the understanding that the search for wholeness is something they share” (p. 27). However, a study by Abel (2000), which aimed to distinguish the characteristics of servant-leaders by using the three-round Delphi technique, did not find these healing characteristics. She explained, “the findings do not specifically address the idea of the servant-leader demonstrating the capacity to heal oneself and others” (p.87).

Awareness

Greenleaf (1970, p.55; 1986, p.18) described awareness as being able to “open wide the doors of perception so as to enable one to get more of what is available of sensory experience and other signals from the environment that people usually take in”. Although awareness can be defined as the ability to perceive things via our human senses: to hear, to smell, and to feel, so as to see things as they are, Greenleaf (1970, p.55) reminded that using only hear, smell, and feel could lose “smallest experiences or opportunity”. Although he proposed that the unconscious feeling need to be aware, he did not proposed the ways to achieve it.

In the servant-leadership theory, the leader should be aware not only of the situation but also of self-awareness. These assist the leader in understanding as much as possible under the circumstances about the types of problems that are faced or likely to be faced by his subordinates. The moral and ethical considerations underlying the situation are also important.

Self-awareness, which Fletcher (2003, p.1) defined as “an understanding of one's personality, preferences and abilities and how these are manifest in one's proficiency in certain abilities”, is another factor that is associated with managerial success and leadership (Fletcher and Bailey, 2003, p.396). The research by Daresh and Playko (1994) who use questionnaire survey to gather information from 420 ‘aspiring’ school principals from elementary, middle, and secondary in USA found that social and self-

awareness skills are viewed as the most important factors for novice principals in comparison to their more experienced colleagues.

Self-awareness is also an important component in other leadership styles such as primal leadership (Goleman, 1998) and transformational leadership (Sosik and Megerian, 1999). However, in order to gain effective awareness, the leader needs to practise reflection. Reflection could perhaps be the major way to realise inner awareness. Therefore, time and silence could be essential factors in achieving excellence through leadership.

Persuasion

This feature seems to be very popular among many leadership theories, for example transformational leadership theory (Burns, 1987). Considering the definition of leadership, one component mentions the process of influencing others (followers). The aim of the leader is therefore to motivate employees to achieve their organizational goals. However, while leaders today need to motivate their employees, that motivation should take place without using fear, coercion or punishment to achieve success (Bennis, 1997; Kouzes and Posner, 1993). Many writers (e.g., Bennis and Nanus, 1997; Burns, 1978; De Pree, 1997) have claimed that persuasion is the most important element of influence in the leadership process.

Greenleaf (1970, 1977) emphasise that persuasion in the servant- leadership theory should not rely on one's position of authority. On the other hand, servant-leaders seek to convince others rather than manipulate, force or command. It can be said that this characteristic is distinctive to servant-leadership theory and separates the modern leadership theory from the traditional or old leadership concepts such as bureaucratic leadership theory or self-serving leadership (Page and Wong, 2000). Jennings (2002, p.20) clarified that "persuasion focuses the benefits on those being led" while force or coercion from positional authority aims to favour the one who makes the decision.

Although many modern leadership theories, such as transformational leadership, have embedded this characteristic, this feature is unique to servant-leadership theory, with its focus on righteousness and empowerment. Greenleaf (1998, p.85) indicated that, "both leader and follower need to encourage each other to find his or her intuitive confirmation of the rightness of the belief or action".

Conceptualisation and Foresight

According to Greenleaf (1970) and Spear (1998), conceptualisation is the ability to look beyond the daily activity. In other words, servant-leaders should have the ability to “dream great dreams” (Spear 1998, p. 5). Bennis and Nanus (1985, p.89) also pointed out that, “A vision is a mental image of a possible and desirable future state of the organization; it may be as vague as a dream or as precise as a goal or mission statement”, whereas foresight is the ability to predict likely future outcomes. Spear (1998) recommended that the servant-leader should understand the past and collect information about the present in order to estimate the consequences of the outcome from the decision.

Russell and Stone (2002, p.146) suggested that these two characteristics must be combined under the “vision” category, since they focus on the future. When the term “vision” is used for the combination of conceptualisation and foresight, this characteristic is commonly used by other leadership theories, for example, transformational leadership theory.

Bennis and Nanus (1985) conducted an in-depth study of 90 top leaders in the USA and found that vision was essential to effective transformational leadership. Indeed, vision is very important for other leadership theories, as Chui et al. (1996) claimed that, “vision distinguishes a leader from a manager.” (p.31). According to Lashway (2000, cited in Barnett and McCormick, 2003), vision is a core leadership task that must be articulated by all leaders. For school leadership, Leithwood et al., (1999) confirmed that effective leaders must create and master the vision for the school; however, according to Conger (1999), vision could be problematic if leaders failed to take into consideration the needs and values of the organisation. He suggested that a “leader chooses a vision that is congruent with the followers’ own values and identities” (p.156).

Stewardship

Stone et al. (2004) pointed out that the focus of the leader makes servant-leadership theory distinct from other leadership theories. Greenleaf (1977, 1970) explained that servant-leaders focus on others rather than themselves. He also clarified that the role of a leader should be that of a servant. As a result, stewardship could be the only

characteristic that renders this theory unique. However, one criticism that could be raised is that while stewardship seems to be the most unique characteristic of this leadership theory, Greenleaf did not define what exactly stewardship is and how this characteristic could be achieved.

As serving is the fundamental concept of this theory, the emphasis is on service as the main focus of stewardship. Spear clearly indicated that servant-leadership, like stewardship, “assumes first and foremost that there is a commitment to serving the needs of others” (1998, p.7); however, Spear (1995, 1998, 2002) and Greenleaf (1970, 1977, 1986) did not explain this in more detail.

Although Stone et al. (2004) explained that transformational and servant-leadership are similar in their emphasis upon “individualized consideration and appreciation of the follower” (p.354), the difference between the two approaches lies in the focus of the leader. They explained that the transformational leader has more concern for getting followers to support organizational objectives, while the servant-leader focuses more on the individual needs of employees (p.354).

Walker (1994) pointed out that the idea of leadership is changing from traditional approaches such as the hierarchy approach to team leadership, while the role of the leader has been changing to that of “facilitator” (Watkins, 1989, p.32), “boundary rider”(Dick, 1993), and “buffer” or filter (Walker 1994, p.39). None of the other leadership theories mention leader as ‘stewardship’.

Russell and Stone (2002, p. 149) noted many other writers who agree with this idea that service is the core of servant-leadership (Block, 1993; De Pree, 1997; Fairholm, 1997; Ford, 1991; Gaston, 1987; Greenleaf, 1977, Greenleaf, 1970). However, they all claimed that service cannot arise if the other mentioned characteristics are not placed first.

Commitment to the growth of people

An outstanding feature of the servant-leader is a belief that people have intrinsic values beyond their tangible contributions as workers. As a result of this idea, the servant-leader has a new responsibility to help people grow, not only in terms of

career advancement but also spiritually (Spear, 1998). The leaders must therefore encourage, help, support and serve their followers to release their full potential.

Greenleaf (1970) and Spear (1998) pointed out that servant-leaders should try to do everything in their power to develop both the personal and professional growth of their employees. This also includes issues such as making funds available for personal and professional development. Indeed, professional development is a very important factor for a school, as Bubb and Earley (2004) explained: teacher development is very necessary for the school as part of effective management and leadership. They mentioned that, “the schools that do not look after their staff’s professional development usually lose the best teacher” (p.2).

Although professional development is only one aspect of personal development, which includes both formal and informal ways to improve the quality of teaching (Bubb and Earley, 2004, p.3), the servant-leader strives for the development of the whole person. Copper and Trammel (1995) explained that the ultimate goal of this wholeness of growth as a person is to enable people to grow into leaders who will be willing and able to serve.

This characteristic, it is claimed, will provide results in the long term; however, leaders should also practise self-denial. They should encourage and support their followers to take charge of the organization in their present position. Therefore, the organisation will not experience any short-term negative effects when the leader leaves. In other words, they should help to develop the capacity of the organization to develop or grow, while ensuring that it is not solely dependent on a single leader.

Building a community

This characteristic can be defined as the process through which the leader should seek to build a sense of community for those who work within the institution. In other words, the servant-leader should combine empowerment and teamwork techniques.

Walker (1994) pointed out the importance of teamwork in schools today. Berlin (1993, cited in Walker, 1994) mentioned that the way to cope with change is to “abandon their hierarchies and devolve true decision-making accountability to the team” (p.38).

Bennis and Nanus (1985) pointed out that the practice of empowerment is the major component for organizational effectiveness. Bennis (1997) also indicated that the goal of empowerment is to create many leaders at all levels of the organisation. Earley and Fletcher Campbell (1989) recognized the importance of middle management leadership. Indeed, empowerment is a very important aspect for leading the school. Fullan (1991) said,

Effective managerial power includes, by definition, the ability to empower, sometimes by freeing up, and often times by propelling, others within the organization. Ultimately, it will be the collective and sub collective professionalism of individual teachers and individual schools that will determine the quality of education (p.23).

However, empowerment is still problematic in developing countries (Govinda, 1997), and a question emerges: do servant-leadership characteristics need to be adapted for non-western countries, such as Thailand?

Spear (1998) noted that when a strong sense of community occurs, trust and open communication will follow, whereby other characteristics will emerge, therefore allowing the ten characteristics to link with each other. The leaders cannot select one over another. They need to combine and practise other characteristics. From this line, the question could be raised as to how all these characteristics could be linked with servanthood or providing services?

4.5 Criticisms of Greenleaf's servant-leadership theory

The previous section has outlined the characteristics of practising servant-leadership theory. In this section, another side of servant-leadership theory is discussed. Although servant-leadership is regarded by some as the ultimate development of leadership theory for the present time (Morrison, 2002), it has still drawn criticism in many major areas. These can be grouped under seven headings:

1. Weak leadership theory
2. Ineffective leadership theory
3. Sensitivity can lead to chaos
4. Problems with the organizational fit
5. Ideal theory: Difficult to practise

- Difficult to deny oneself: selfless leaders
 - Difficult to be an authentic servant-leader
6. Insecure position and powerlessness
 7. Theory construction.

Weak leadership

Servant-leadership could be perceived as weak, especially in Thailand. The major reason for this belief is the idea of the superior position that leadership occupies, since it is at the top of the organisational hierarchy. Familiarity with a top-down management style for thousands of years has resulted in a way of functioning that is deeply embedded in culture. The entire population in Thailand is of the view that a leader is the one to whom the subordinate looks up and respects

Given this phenomenon, it would be unlikely that a fellow Thai would engage in a complete servant-leadership theory, as it is against the cultural belief. The leader would not be comfortable with being a servant, as the position is one of absolute power in Thai culture; on the contrary, subordinates would prefer to be told what to do by the 'boss'. Moreover, the autocratic leadership theory is still placed in many people's minds as an appropriate, strong and effective one (Zhang, 1994). For many people, the term "servant-leadership" calls to mind an attitude that leads it to be perceived as weak.

However, Page and Wong (2000), in support of servant-leadership theory, argued that it is not weak but is actually a very tough and effective leadership theory. They explained, 'Servant-leadership must not be seen as a model for weak leaders or "losers." When the going gets tough or when difficult decisions have to be made, as is inevitable in all leadership situations, the servant-leader must be just as tough-minded and resilient as other kinds of leaders' (Page and Wong, 2000, p. 71).

Ineffective leadership theory

Tatum (1995, p. 308), who supports this theory, indicated that some people see servant-leadership as weak and ineffective because most people are familiar with authoritarian leadership. They assume that superiority is an effective way of leading. Another reason could be that many think that servant-leaders must 'spoil' their

followers, as this type of leadership gives priority to serving and fulfilling the followers' needs. It should be clarified that the servant-leader should not be seen as a victim with his or her subordinates making all the decisions, because this style of leadership can still face confrontation, but without being offensive (Vaidyanathan, 2001). Moreover, the serving attitude of leadership is usually interpreted as the major weakness, since it allows others to take advantage of leaders or organizations. In fact, the serving attitude does not imply willingness to be abused by others or the toleration of exploitation by the institution. (Trinity Western University, n.d.)

In reality, servant-leadership has two distinct but inter-related aspects—visionary and implementation components that work hand in hand with each other (Page and Wong, 2000, p.81). As a result, servant-leadership does not imply that the employees decide everything for the leaders.

However, at present, authoritarian leadership and traditional and hierarchical models of leadership are now being replaced by a newer model (Spear, 1998), as it is believed that subordinates no longer accept old-fashioned leaders. Although in the Western perspective, people want leaders with well-rooted human values and who will respect the talent and contributions of others, research should also be conducted from non-Western perspectives in order to examine alternative followers' perspectives. Normally, in cultures of high power distance, the subordinates exhibit a strong sense of dependence towards their leaders. They also express “a preference for a boss who decides autocratically or paternalistically” (Hofstede, 1991, p.27).

Sensitivity leads to chaos

As unconditional love is the root of servant-leadership theory (Hunter, 1998), cruel decisions such as to dismiss or condemn someone can be extremely difficult to make. Taylor (2002) explained that the difficulties do not result from weak leadership, but because servant-leaders have authentic good intentions for everybody. The leader genuinely cares for subordinates and truly wants the very best for them (p. 60).

Many people criticize this characteristic as ineffective in the real world, arguing that it will cause employees to behave wantonly. In such cases, the servant-leader should exhibit some righteous anger or punishment in order to help their employees to do

their best. The question which could be asked is on what course of action is appropriate in particular situations.

Being a servant-leader does not imply that the leader will not use any social power. Wong (2003, p.2) explained that the servant-leader should be viewed in the same way as other good leaders: they will use coercive power only in dealing with immature and irresponsible workers. Keith (1994) further explained that the servant-leader still exercises power and gets angry on the behalf of others (p.5).

Lad and Luechauer (1998, p.64) pointed out the distinction between servant-leadership and dictatorial leaderships. The differences that can be seen lie in the deep desire to pursue this vision from the basis of humility, empathy, compassion, and commitment to ethical behaviour.

Organizational fit: the problem of neglect

Organizational fit remains as a major issue for all kinds of leadership. This is still a significant problem for servant-leadership and other participatory leadership theories (Kezar, 2001).

According to the organizational fit theory, it is suggested that people will be satisfied when their values, skills and attitude match with their organization. The problem of organizational fit can have negative effects on the organisation, such as absenteeism, high turnover, lack of commitment etc (Cox, 1993). It can be a major problem for practising servant-leadership theory if the culture of the organization still values the traditional autocratic style.

Kezar (2001) conducted a case study that investigated a university that had adopted servant-leadership theory. He found that organizational fit was a major problem, from which stemmed other problems, for example, coercing people to fit. His interviews with faculty members revealed that the servant-leadership theory was most suitable for some groups of people, especially people who are socially oriented. Moreover, by undertaking case study research, he found that many people on the campus felt excluded from the leadership process.

Ideal theory: Difficult to practise

Although the concept of the servant-leadership theory has been taught for thousands of years in many religions - Christianity, Islam, Zen and Taoism (Vanourek, 1988, p. 300) - it seems to be a theory at an ideal level. In the nature of human beings, there is the need for security, reputation and self-esteem (Maslow, 1970), and many people face difficulties especially to deny oneself.

To deny oneself also means that one will not view oneself as important and it is important not to view one's own denial of advantages as the first priority (Allison, 2000). According to Block (1993), self-denial is very necessary when trying to build the foundation for the next generation to govern themselves.

Although it is accepted that it is necessary to deny one's own self for the greater advantages of others, this is very difficult to do it. From a religious perspective, it is because the human mind has become so filled with pride and greed. In order to deny ourselves, it is necessary to consider the loss of the self not as a diminution of personal identity, but as a freedom to become truly oneself (Power, 1989, p.115).

Russell (2002) suggested that we need to change our ideas about "command and control" leadership philosophy, which focuses on power; otherwise, a higher standard of leadership cannot be moved forward (p.145).

Additionally, it is very difficult to be an authentic servant-leader who really wants to serve others without expecting any self-benefit. One problem with the concept of servant-leadership is that people think that when they are service-oriented, they are servant-leaders. Page and Wong strongly emphasized that authentic servant-leaders are not just service-oriented people who wear the servant mask to please others in order to satisfy their own need for acceptance and approval (p.71). In addition, Wong explained that most leaders only pay lip service to servant-leadership, without actually practising it (Wong, 1997).

Insecure position and powerlessness

Although servant-leaders are normally willing to vacate their leadership position to anyone who has demonstrated superior ability (Wong, 1997), servant-leadership

should not be considered as an insecure leadership position. Maxwell (n.d., p.1) presents a list of characteristics that insecure leaders have in common, such as “the desire for control, fear of public failure, avoidance of risk, closed relationships, resistance to change, failure to affirm and empower others, and a tendency to stay in their comfort zone, view people and situations through their insecurities and create an environment of insecurity”. It can be seen that the servant-leadership theory is not compatible with these characteristics.

Referring back to what the insecure leaders have in common, a question arises about high uncertainty avoidance, such as is found in Thailand. Could Thai culture be considered as providing “insecure leaders”? Hallinger and Kantamara (2000, p.192) note, “Thais evince a stronger tendency to seek stability and to find change disruptive and disturbing”. Could Thai cultural values be major obstacles preventing leaders from accepting change?

Finally, there are some minor areas of criticism of the servant-leadership theory, such as the fact it is time consuming in nature and takes a long time to implement, as opposed to other styles, which are easy and faster to implement. Servant-leadership is like other participative leadership theories in which the leaders are willing to accept inputs from subordinates during the decision-making process.

Theory construction

Greenleaf developed this theory from a story he read, Hermann Hesse’s short novel called “Journey to the East”. His writings were based on a keen intuitive sense of people and relationship within institutions (Greenleaf, 1970, 1977, 1986). Criticisms of theoretical and practical aspects of this theory have emerged as a result of this. Levinson (cited in Bradley, 1999, p.44), argued that the theoretical and practical aspects of Greenleaf’s theory are lacking “as a philosophy... it concerns book writers and publishers more than practising managers”. Moreover, Bradley (1999, p.45) argued:

Greenleaf did not make any attempt to explain, for example, how the notion of servanthood is related either directly or even indirectly to the characteristics of leadership that he outlines.

It could be argued that his theory needed more conceptual clarity. Greenleaf emphasized the idea of serving, but omitted the link between characteristics and serving. Moreover, although Greenleaf suggested that the leader should act as a servant, he still valued the leader as “first among equals”.

Furthermore, in order to view or construct a leadership theory, many perspectives should be considered. It could be argued that Greenleaf’s theory comes only from the reflection of its constructor: there is no evidence that feedback has been used in the theory construction.

Wells (2004, p.3) raised an argument about Greenleaf’s original writing. He pointed out:

Greenleaf published only one major work on servant-leadership, *Servant-leadership: A Journey into the Nature of Legitimate Power and Greatness*, in his lifetime...However, since Greenleaf’s death in 1990 The Greenleaf Center for Servant-Leadership has published nearly all of Greenleaf’s writings, including many that he had stamped “do not publish”.

Moreover, the lack of theological perspectives has caused arguments to be raised as to whether Catholic educational leaders should accept Greenleaf’s servant-leadership idea without any adaptation. Wells (2004) raised an argument about theological perspectives on Greenleaf’s theory especially from an anthropology perspective. He sees a danger in adopting Greenleaf’s theory in Catholic settings:

The danger to the Church in Greenleaf’s approach to leadership is that he bases servant-leadership on an understanding of human transformation that comes from faulty and non-theological anthropology. The basis for Greenleaf’s understanding of humanity is theologically unacceptable for a Christians. However, Greenleaf’s anthropology has been overlooked and his work accepted uncritically by the church.

It could be said that servant-leadership is powerful and useful in the secular world but the fundamental underpinnings of the idea are actually be found in a religious context. Zenke and Lee and (1993, p.100) argued “Greenleaf’s philosophy is unabashedly spiritual, yet it’s finding a home in the secular world of the corporation”. There is the contradiction here, in that notions of the religious teaching are being incorporated to making economic profit. The question which could be raised here is about the appropriateness of using religious teaching for economic ends. Moreover, the use of

the corporation in an educational context will be explored in the next chapters together with other holistic leadership theories.

All these factors provide strong criticism of Greenleaf's servant-leadership theory; as a result, questions have been raised as to whether or not the theory of servant-leadership needs to be re-constructed in order to eliminate these criticisms. One of the purposes of this thesis is to attempt such reconstruction. In the light of the reconstruction and adaptation of this concept to create a form that is appropriate to the Catholic educational setting and can be realised in Thai culture, many formerly neglected factors have to be re-considered. As Tatum (1995) explained that Greenleaf's servant-leadership theory is not the special domain of any one religious group (p.310).

4.6 Research on servant-leadership

Although in 2004, there were 116 doctoral theses that referred to servant-leadership in the abstracts, and 40 which named "servant-leadership" in the titles, Stone et al. (2004, p.358) claimed that, "academic research on servant-leadership is still in its infancy". Stone et al. (2004, p.358) explained that almost all the research on servant-leadership aims to compare and identify the specific variable of servant-leadership. Although it can be seen that many researchers try to group characteristics of servant-leaders into their own categories, the ten key characteristics (Spear, 1998) could still be found in each of the newly emerged categories. Researches have come up with many characteristics that servant-leaders should possess, but they are all agreed that servant-leaders must have a high regard for their followers (Stone, Russell and Patterson, 2003).

In this review of the literature, since the 116 theses are unpublished dissertations, selectivity was employed. Most of the literature was selected based on recommendations given by Oplatka (2004), who has pointed out that choosing journals which are acknowledged for their academic standards is an effective approach to selectivity in reviewing research.

Farling et al. (1999) came up with five variables for servant-leadership:

1. Vision: Knowing the unknowable, foreseeing the unforeseeable

2. Influence: forces and factors having significant impact on the thoughts and behaviours of individuals
3. Credibility: consistent and observable correlations between actual behaviours and stated intentions
4. Trust: a multidimensional construct including competence, reliability, openness and concern.
5. Service: the idea, realization, and actualisation of serving others as the highest motivation to leadership.

Russell and Stone (2002) postulated a more practical servant-leadership model and proposed two major categories of characteristic: functional attributes and accompanying attributes of servant-leadership.

Page and Wong (2000, p.85), who believed that servant-leadership could be measured in terms of the impact on people, constructed a questionnaire to measure servant-leadership. In their questionnaire, they grouped the characteristics of servant-leaders into four categories. Each group was composed of three sub characteristics as follows:

1. Character-Orientation
 - Integrity
 - Humility
 - Servanthood
2. People-Orientation
 - Caring for others
 - Empowering others
 - Developing others
3. Task-Orientation
 - Visioning
 - Goal setting
 - Leading

4. Process-Orientation

- Modelling
- Team building
- Shared decision-making.

Laub (1999), who constructed a tool for attempting to measure servant-leadership, known as “Organizational Leadership Assessment”, claimed that servant-leadership is a form of shared leadership. He claimed that the actions of servant-leaders, who place others’ interests ahead of their own, should be composed of these behaviours: valuing people, developing people, building community, displaying authenticity, providing leadership, and sharing leadership (Laub, 1999, p.83). The sub-categories of each of these behaviours are indicated as follows:

1. Value people

- By believing in people
- By serving others’ needs before his or her own
- By receptive, non-judgmental listening

2. Develop people

- By providing opportunities for learning and growth
- By modelling appropriate behaviour
- By building up others through encouragement and affirmation

3. Build community

- By building strong personal relationships
- By working collaboratively with others
- By valuing the differences of others

4. Display authenticity

- By being open and accountable to others
- By a willingness to learn from others
- By maintaining integrity and trust

5. Provide leadership

- By envisioning the future
- By taking the initiative
- By clarifying goals

6. Share leadership

- By facilitating a shared vision
- By sharing power and releasing control
- By sharing status and promoting others.

He also proposed a new operational definition of servant-leadership as,

An understanding and practise of leadership that places the good of those led over the self-interest of the leader. Servant-leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led, and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization.

Research on the constructed measurement of servant-leadership is another area that is evident in academic research journals (Page and Wong, 2000; Laub, 1999). Criticism of the measurement of servant-leadership is expressed by Frick who argued that:

if servant-leadership is reduced to a collection of admirable qualities and learned skills that are displayed in organizational settings, it is all too easy to forget that servant-leadership is first about deep identity (1998, p. 354).

Other researchers have undertaken quantitative research to find the relationship between servant-leadership and organizational effectiveness. For example, Drury (2004) showed a statistically significant and positive relationship between the job satisfaction of the subordinates and servant-leadership. Herbst (2003) found a positive relationship between servant-leadership and student achievement. However, the research did not find significant differences in contextual variables such as principal tenure, socioeconomic status, ethnicity and school sizes.

Although only the abstracts from the 116 unpublished dissertations could be used in this review, these sources indicated further problems with the research. One major issue that could be raised is about methodological perspectives. For most of the

theses, the researchers employed quantitative research methods, which used standardized questionnaires.

On the other hand, some researchers have used the interview as a major tool for data collection within the interpretative research paradigm. However, the numbers of interviewees were limited and the interviews focused only on one perspective, mainly the principal's perspectives, although a few have focused on followership. This could suggest that feedback has been neglected. An effective leadership theory should be focused as much on the perspectives of the followers than on leadership perspectives. Grestner and Day (1994, p.121) pointed out that, "subordinates' perceptions of the leader can have a substantial impact on the outcomes of the leadership process".

Moreover, observation and shadowing of servant-leader principals has been neglected in all 116 studies. This could raise major questions about the unknown aspects of the extent to which servant-leadership has been practised in reality.

4.7 Servant-leadership in the 'real world'

Although many writers, such as Bennis (2002), Blanchard and Hodges (2003), Block (1996) and Convey (2002) agree on the effectiveness of practising servant-leadership, putting servant-leadership to work in the real world is a very complex process, as is the combination of servant and leader. How can the servant be a leader and how can the leader be a servant, since the leader and the servant seem to be at the opposite ends of a spectrum? Putting servant-leadership into practise could take place within two areas: firstly, with leaders themselves, and secondly, within the organisation, which includes the followers (Carver, 2004).

Many writers, such as Blanchard (2004) have recommended that organizations use the inverted pyramid for practising servant-leadership theory. This is totally different from traditional leadership, which manages through a top-down approach. The pyramid of the organisation chart in the traditional management style seems to be very familiar. Within a school, the traditional pyramid has the principal or the senior management at the top, followed by middle management, with teachers and students at the bottom. Therefore, everybody inside the pyramid has the responsibility to fulfil the principal's desires, as suggested by the structure of the organizational chart. On the contrary, when practising the servant-leadership theory, the pyramid needs to be

inverted in order for the leader to serve and fulfil others' needs, echoing the religious perspective expressed by Mark (Mark 10: 43-44): "Anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be slaves to all".

When the pyramid is turned upside-down, the students will be at the top, followed by teachers, then middle managers or heads of management teams, and lastly the principal, in order to serve and fulfil others' needs. Therefore, the boss or principal needs to show a selfless nature and behaviour and should be strongly committed towards the benefits of the organisation. As a result, the leader needs to have the characteristics of a servant-leader, as he or she needs to serve others to achieve shared goals. Therefore, listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building a community are very important factors to be embedded in the leaders.

Don et al. (2004) echoed the need to relate all ten characteristics and use them together, and regard these characteristics as a "weaving" (p.162). They suggested that the way to embed these characteristics is by being reflective, integrative and passionate (p.163).

The inverted organizational pyramid is not unique to the servant-leadership theory, and can be practised in tandem with other modern management techniques such as total quality management (TQM). Many concepts from TQM are very similar to aspects of servant-leadership theory. It focuses on the needs and wants of the internal customers (employees) and external customers (the clients). Leaders have to support and empower their subordinates (West-Burnham, 1996). Many organizations use servant-leadership theory as a framework to support Total Quality Management (Spear, 1996)

Although many writers, such as Takamine (2000) and Page and Wong (2000), who support this theory, see the inverted pyramid as a solution for practising servant-leadership, Greenleaf (1991) recommends the concept of "first among equals" or "*primus inter pares*", which provides a more integrative and co-operative picture. Together with Block (1996), he explained that it is impossible to eliminate hierarchy: the servant-leader can only eliminate the use of coercion or control.

4.8 Servant-leadership in the educational context

It can be seen that the paradigm of educational leadership has shifted from scientific management to transformational leadership and other people-centred leadership theories such as moral leadership and participative leadership (Leithwood et al., 1999). The extreme shift in educational leadership occurred during the 1990s, when schools were challenged by external environment forces and school reform programmes. As a result, it is evident that people-centred leadership theories have become dominant in the recent educational context.

Although the servant-leadership theory focuses more on people, it has not yet gained popularity in the British educational context, although this style is becoming increasingly accepted in the United States. In the USA, there are more than 50 educational institutions, including universities, colleges and schools, which claim to implement servant-leadership in their management philosophies. Moreover, nationwide, many courses and training programs on servant-leadership are available. The increasing number of institutions in the USA and Canada is partly due to the existence of Greenleaf's Servant-Leadership Centre, which is situated in Indianapolis in USA.

Although there are 116 theses concerning servant-leadership from 2004 alone, 40 of which include the term "Servant-leadership" in their titles, only ten of these focus specifically on the educational system. The quantitative research of Herbst (2003) found a statistical relationship between practising servant-leadership and students' achievement from 884 returned OLA questionnaires from 24 schools. He concluded that in the schools where greater degrees of servant-leadership are being practised, students are achieving at a higher rate than in schools where lower degrees of servant-leadership are being practised.

The research by Thompson (2002) confirms Laub's (1999) assertion that the perception of servant-leadership has a positive impact on the job satisfaction of the subordinates, while Douglas (2003), using the LPI (Leadership Practices Inventory Observer) and the SASL (Self Assessment of Servant-leadership) questionnaires, found that the public school superintendents who were identified as servant-leaders

were neither more nor less effective in their leadership practices than superintendents who were not identified as servant-leaders.

As mentioned above, there were some studies that were based on the qualitative research method through the use of interviews but often their sample sizes were very small such as Jennings (2000), who interviewed five principals, and Knicker (1998), who interviewed four elementary school principals who had been described as servant-leaders by their administration. Lubin (2001) conducted telephone interviews with 18 principals who were nominated as visionary leaders. In her conclusion, she validated the congruency of visionary leadership behaviour, with nine of them having servant-leadership characteristics.

However, within those studies that have been done in an educational context, it could be said that many aspects of knowledge have been neglected. As a result, it could be concluded that we still be more to know about servant-leadership in the educational context.

Summary

In conclusion, this chapter has explored the concept of servant-leadership from both religious and secular perspectives. The chapter has also presented the strengths and weaknesses of this theory, followed by a review of research on the servant-leadership concept. Although a number of studies have been conducted in this area, the interpretative research methodology has been neglected by most researchers.

Moreover, most of the studies have been done in the United States; so far, no research has been conducted in Thailand, nor have the criticisms of Greenleaf's servant-leadership styles, which have been presented in this chapter, been taken into consideration. It is thus evident that servant-leadership theory needs to be further researched in order to re-construct or adapt the theory so that it is appropriate in Catholic educational settings and realistic to Thai culture. These are the fundamental concerns of this research. The next chapter, the last of the literature review, will present a further exploration of modern leadership theories.

Chapter 5: Holistic leadership theories

The previous chapters discussed the paradigm shift in leadership theories from traditional leadership, which focused only on the leader, to more 'holistic' leadership theories. It should be noted here that 'holistic' is a generic term that refers to modern leadership theories, which focus more on the overlapping and interconnected approach to the self and others. Transformational leadership, discussed in previous chapter (chapter 3) could be seen as an example. Holistic leadership focuses more on the aspect of mutual connection between spirituality, physical emotion, values and relationships of the self and others. It can therefore also be argued that leadership should not be viewed as an act that is being performed by an isolated leader, but rather by an interrelated agent in the leadership process. In this chapter, holistic leadership theories are compared and contrasted with Greenleaf's servant-leadership theories, which were presented in the previous chapter.

Although the changing trend is still moving on from that of focusing upon a sole leader towards distributed and shared leadership, which stresses empowerment, the religious dimension is still marginalised. The previous chapter presented concrete evidence of this aspect, which can be seen from Greenleaf's servant-leadership theory. Interestingly, the researcher has observed that throughout Greenleaf's writing, Christian teaching, which it can be argued is the cornerstone of the servant-leadership theory, has been treated as insignificant.

It could be argued that Greenleaf's servant-leadership theory does not show an obvious difference from other 'holistic' leadership theories. Consequently, it is necessary to compare other modern holistic leadership theories with Greenleaf's servant-leadership. It should be noted here that there are many similarities and overlapping concepts, and as a result, there is no clear dividing line that separates them totally.

However, the continuing argument concerning the absent religious dimension must be raised, although many scholars who have written about leadership, such as Grace (1995), Sergiovanni (1992) and Fry (2003), have challenged the leadership field by

raising the importance of the religious dimension and its evident marginalisation in modern holistic theories.

Holistic leadership seems to focus more on leadership rather than the management aspects by adding different 'values' into the process. A criticism that will be raised throughout this chapter is that holistic leadership theories have been largely influenced by the corporate model (Grace, 1995; English, 1991, 2003), which neglects the history and context of educational values and which could provide ineffective results when applied to the education field.

5.1 Spiritual leadership

While there is a large body of work on spiritual leadership, ranging from articles to books and journals, very little of the literature is empirical or research based. Most is rhetorically personal and descriptive. The literature on "Spiritual Leadership" can be categorised into two major groups: those that are based on religious spiritual leadership, which are mostly personal reflection and are non-research based (e.g. Sander, 1967; Gunter, 1998; Maclaren, 2001); and that which is empirical or research based (e.g. Fairholm, 1997; Korac-Kakabadse et al., 2002).

A problem applying to both religious based spiritual leadership and servant-leadership is the lack of empirically based research. Perhaps the lack of empirical research makes spiritual leadership theories unpopular among educational scholars and scholars from social science disciplines. However, to date, although there has been an increase in the number of scholars who have related leadership with religion, such as Fry (2003), there is still not enough support from empirical research.

The problem of the marginalised religious dimension can be raised in relation to leadership theory. Malone and Fry (n.d.) provide an argument about the exclusion of spirituality and leadership, which they claim occurs mainly because of the confusion that has been brought about by the understanding or the lack of it as regards spirituality and religion. They argue thus:

a major reason for excluding questions of spirituality from leadership and other theories of management and organization is because of the confusion confounding the distinction between religion and spirituality (p.12).

Although it is true that spirituality has been embedded and rooted in religion (Korac-Kakabadse et al., 2002), some scholars in the modern world have tried to separate spirituality from religion. The differences between religion and spiritual leadership have been defined thus: “Religion focuses more upon the specific group and the organization, while spirituality is more generic, and may even encompass more than one religious approach” (Reave, 2005, p.656). Consequently, spirituality can be explained merely as, “an awareness within individuals of a sense of connectedness that exists between the inner self and the world” (Stamp, 1991, p.80).

The argument that could be raised here is that spirituality should not be separated from religion, although many well-known religious leaders provide a clear distinction between spirituality and religion, such as the Dalai Lama, when he argued:

Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit - such as love and compassion, patience tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony - which bring happiness to both self and others. (Dalai Lama, 1999, p. 22).

Reave (2005, p.655) claims that spiritual values and practice, such as showing respect for others, demonstrating fair treatment, expressing a caring attitude and concern, listening responsively, recognizing the contributions of others and engaging in a reflective practice, allow the leader to achieve organisational goals. Values such as justice, respect, care and support and devotion to the interests of others represent the central theme of spirituality. It could be argued that ‘altruistic love’ and those values and concerns for others are basically embedded in the world’s great religions. This argument supports Malone and Fry (n.d.), who claimed that “spirituality is necessary for religion but religion is not necessary for spirituality” (p.13).

Fry (2003) argued that the focus on the spiritual aspect marks the uniqueness of spiritual leadership, as other leadership theories focus more on other aspects such as the physical, mental and emotional. Fairholm (1997) strongly emphasized that spirituality is an essential factor for modern leadership theories. His claim has been supported by Reave (2005), who reviewed over 150 leadership studies and found that “there is a clear consistency between spiritual values and practices and effective

leadership” (p.655). Ellis (1991, p.9) argued that the basis for earning employee commitment is “rooted in a far more spiritual quest for meaning and fulfilment than before”.

Fairholm’s (1997) and Fry’s (1998) spiritual leadership theories provide a deeper understanding of spiritual leadership. Fairholm’s theory can be perceived as the most complete spiritual leadership theory (Fry, 2003). Furthermore, the concept of spiritual leadership introduced by Fairholm (1997) seems to be most similar to servant-leadership. Fairholm introduced this idea through the further development of transformational leadership and Greenleaf’s servant-leadership theory. Although Fairholm (1997) has probably formulated the most complete account of spiritual leadership (Fry, 2003), one limitation that could be raised relates to the methodological point of view. Fairholm formulated the theory from a small study using 19 graduate students. He summarised the meaning of spirituality from only these 19 respondents. The writer agrees with Benefiel (2005, p.726), who argued that Fairholm should draw from wider sample sizes and should relate his findings to literature in the spiritual field. Fairholm’s model includes: 1) vision setting; 2) servant-leadership; 3) task competence and 4) moral standards. These functions operate within the context of 5) stewardship and 6) continuous improvement and innovation. This theory is shown in Table 5.1.

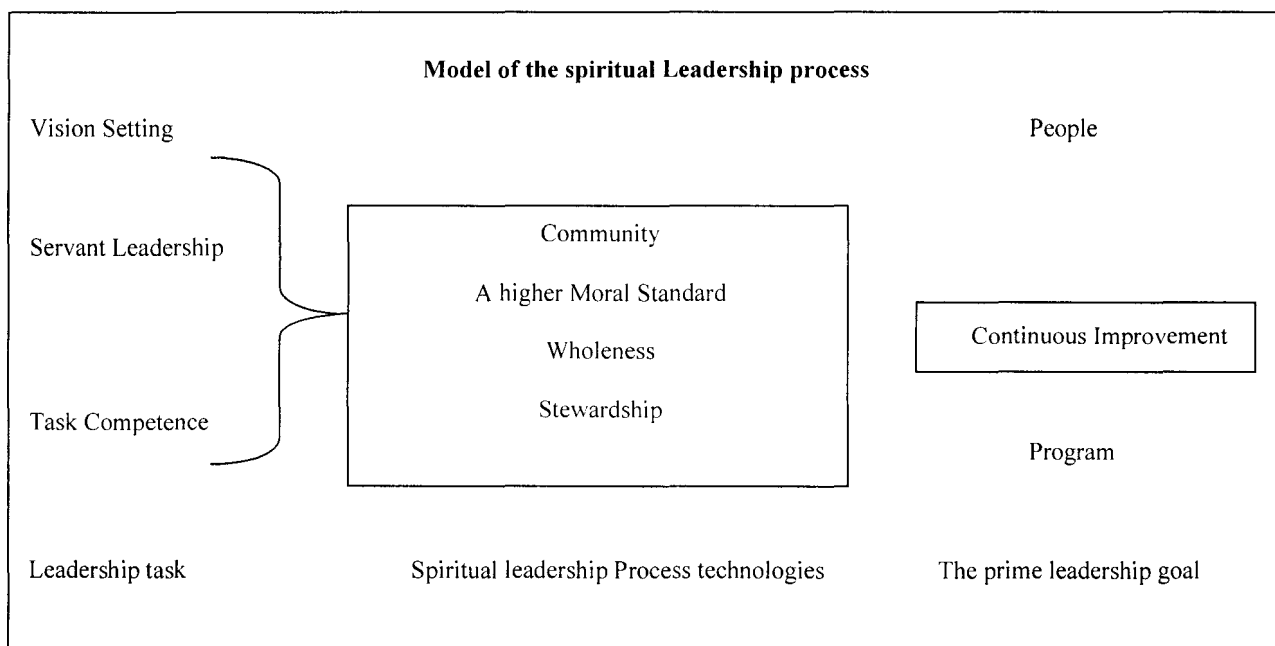


Table 5.1 Model of the Spiritual Leadership process (Fairholm, 1997, p.111)

Fairholm proposed a model that incorporated five leadership perspectives, from the most managerial control to the most spiritual holism, which are called “five virtual environments”. These include: leadership as management; leadership as excellent management; value-based leadership; trust cultural leadership, and spiritual leadership. Fairholm argues that when the leader and followers share core spiritual values (for example, trust, honesty, justice, caring and freedom in the workplace) a true transformation can occur and the corporation can reach beyond its objectives.

It is worth noting that nearly all holistic leadership approaches referred to in this chapter stem from corporate and business settings and that the theorists have paid more attention to achieving financial objectives and productivity; they are not based upon the specific needs, wants or demands of education. There is a contradiction here, in that notions of the spiritual are being incorporated to serve economic ends i.e. profit maximization.

Gunter (2001) has pointed out that forms of leadership that stem from models of business management have become increasingly attractive to education leaders. The question is whether educational leaders should borrow these theories and put them into educational settings, which have different objectives. This question seems to be particularly problematic for Catholic educational leaders, whose original mission is to provide service to the poor.

Scholars in the educational leadership field, such as Grace, remind us that, “educational professionalism had its origins in the commitment of religious culture” (Grace, 2000, p.235). In an earlier work, Grace (1995) argued that adopting corporate leadership methods could critically undermine the work of educational leaders. He further deduced that when neglecting the socio-historical context of educational settings, educational leaders could merely become ‘chief executives, market analysts and public relations specialists’ (p.5). Consequently, Fairholm’s version of “spiritual leadership” in the western secular context seems to be inappropriate for a Catholic educational setting, which is underpinned and surrounded by sacred culture, because this ‘secular’ spirituality could be exploited by using the potential of spirituality to improve profitability rather than the higher purpose (Pielstick, 2005).

It can be seen that servant-leadership and spiritual leadership have many similar points, as Fairholm built his theory from servant-leadership theory. Therefore, these two theories cannot be easily divided; Fairholm, the theory's founder (1977; 1998), clearly indicated that the servant leader is an example of a spiritual leader, with the same characteristics, such as virtuous behaviour and service to others.

Moreover, as discussed above, the literature regarding spiritual leadership is rather ambiguous and rhetorical; the literature in this review is therefore selected from a scholarly research-based journal (i.e. Leadership Quarterly).

Despite attacking the use of Fry's meaning of spirituality, Benefiel (2005) still praises Fry for bringing a religious perspective into the area of spiritual leadership. Fry's (2003) model not only includes intrinsic motivation but also religious-based leadership. His model is composed of hope/faith, vision/mission and altruistic love. He proposed that hope/faith leads to vision/mission, which could lead to a "calling". A "calling" was defined as "as the experience of transcendence or how one makes a difference through service to others and, in so doing, derives meaning and purpose in life" (p.703). Moreover, Reave (2005) explained that Fry's "calling" is defined as a response to a call which could come from within or from a Higher Power (God). This response could take the form of service to an ideal or service to God. Fry explained thus:

...this intrinsic motivation cycle based on vision (performance), altruistic love (reward), and hope/faith (effort) results in an increase in one's sense of spiritual survival (e.g. calling and membership) and ultimately positive organizational outcomes (p.714).

A criticism could be raised from an atheist perspective about the power of faith and hope, which could render this theory problematic. Moreover, further research is needed to investigate its effectiveness when applying Fry's theory to multi-faith followers in an organization.

In the spiritual leadership theory, although Fairholm addresses spirituality in terms of the whole person, without much explanation, Fry (2003) suggested that the leaders also help others make choices about the care of their bodies, minds, hearts and spirits. He notes similarities with servant-leadership, as both theories place the important concept of a serving philosophy and authenticity at their foundations and place a large

emphasis on this aspect, since to them, serving people is what has been assigned to them and to so serve is the hallmark of their vision and mission. Thus, when they serve those whom they need to, they feel that they are in effect fulfilling God's decree to them.

The major goal of both theories is to help others to express their highest growth potential (Spear, 1998; Fairholm, 1997). However, as explained by Copper and Trammel (1995), the ultimate goal for servant leaders is to enable people to grow to become leaders who will be willing and able to serve. Spiritual leadership aims to help others to reach the highest level of growth and generate fulfilment in work related activities, therefore enabling them to achieve a sense of fulfilment and satisfaction in the levels that they have reached.

In conclusion, spiritual leadership is a form of leadership that is comprised of intrinsically motivating oneself and others and which is based on values and attitudes, with a sense of spiritual survival through calling and membership (Malone and Fry, n.d). Spiritual leadership is also based on a holistic approach that considers the full capacities, potential, needs and interests of both the leader and followers, as well as the goals of the organization (Fry, 2003, p.710). However, it tends to focus more on personal spiritual experiences. As a result, the leader will lead the organization towards its goal through all the spiritual values and beliefs. The ultimate purpose of spiritual leadership is to "create a sense of fusion among the four fundamental forces of human existence (heart, mind, spirit, and body)" (Malone and Fry, n.d, p.2) in order to increase worker productivity, organizational commitment and peace, joy and serenity (Malone and Fry, n.d, p.2). Meanwhile, Greenleaf's servant-leadership theory puts more emphasis on the practical skill of serving and fulfilling others' needs.

From reviewing the literature on spiritual leadership, the questions that could be raised as follows: 1) how can Spiritual values be defined? 2) What are the obvious differences between spiritual values and other values, especially when scholars see a separation between spirituality and religion? 3) What exactly results from the spiritual values and behaviour of principals? 4) If the spiritual values can stimulate effectiveness in schools, can people have the same set of those spiritual values? And finally, 5) can spiritual values become 'value-led leadership' or can they only reach the 'value driven' dimension?

It worth noting here that spiritual values are unique and separate from general values; it could be said that research into spiritual values has been neglected, with many educational researchers, such as Day et al. (2001), Earley et al. (2003), and Gold et al. (2003), focusing on 'general' values and leadership. As a result, it could be said that there is not much research that has attempted to answer these questions. Thus, spiritual leadership has been largely omitted from the educational leadership debate.

5.2 Moral leadership

Again, moral leadership has many similarities with spiritual leadership and servant-leadership. According to Korac-Kakabadse et al. (2002, p. 172), "spiritual leaders are moral leaders", whilst Bush and Glover (2003, p.17) argue that "moral leadership is similar to the transformational model but with a stronger values base, that may be spiritual". Korac-Kakabadse et al. (2002) further explained that moral leaders prefer to challenge an idea, rather than accommodate one where core values are at risk.

Sergiovanni (1992) proposed that leadership should be based on professional and moral authorities. His theory of leadership focused on moral involvement as a source of commitment. For Grace (1995), "moral leadership involved being a personal exemplar of certain religious and moral values in schooling and being the chief agent for their transmission in the school process" (p.9). This implied a moral leadership theory that pays more attention to "what to follow" instead of "whom to follow"; as a result, we can interpret the "what" as a shared vision or value of the organization. Consequently, ideals and values, coupled with ethical commitment, are very important for this type of leadership theory. The principal who practises moral leadership therefore provides the school with a clear sense of purpose (Bush and Glover, 2003).

As with other people-centred leadership theories, the central concept of this approach is not new. However, the concept has become increasingly popular over the past few years (Greenfield, 1999). It could be said that the concept of "moral leadership" has regained popularity because of Burns' transformational leadership theory (1978). According to Burns (1978), "moral leadership" is seen as follows:

(the) leaders and (the) led have a relationship not only of power but of mutual needs, aspirations, and valuesMoral leadership is not mere preaching, or uttering of pieties, or the insistence on social conformity. Moral leadership emerges from, and always returns to, the fundamental

wants and needs, aspirations, and values of the followers. I mean the kind of leadership that will produce social change that will satisfy followers' authentic needs" (p.4).

Moral leadership can be defined as distinguishing right from wrong and doing right, seeking the just, the honest, the good and the right conduct in its practice. Starratt (1996), cited in Greenfield (1999), draws a clear separation between ethics and moral practice. Starratt explained "being moral" as involving:

... more than thinking and making moral judgment. Morality involves the total person as a human being; it involves the human person living in a community of other moral agents. Morality is a way of living and a way of being... We can then see administration as a moral way of being with teachers and students (p.155).

Many scholars, such as Greenfield (1999) and Grace (1995), have argued about the importance of inserting the moral aspect into the educational leadership process. Greenfield (1999) strongly argued that "moral leadership theory" is a very important aspect, especially for the school leader. Grace (1995) argued thus:

It is necessary therefore for educational leaders to demonstrate some understanding of moral complexity and some capacity for making explicit the relationships between values and proposed actions in educational institutions (p.63).

According to Sergiovanni (1990, 1992), moral leadership tends to be widely accepted in the educational context. Sergiovanni (1990, p. 28) claimed that moral leadership should enhance the competence, well-being and independence of the follower as a result of accepting control of the enterprise of which both are a part, and ultimately its benefits. In schools, that means that teaching and learning are enhanced and the developmental needs of students are honoured. Sergiovanni (1992) recommended that the leadership process should stem from what a person believes and values. For him, "It is the person's interior world which becomes the foundation of her or his reality" (p.7). Although Sergiovanni's theory could be considered the most popular Educational Moral Leadership theory, questions could be raised about its methodological perspectives. In his research, Sergiovanni emphasized only a good 'exemplary leader', which could result in an uncompleted moral leadership theory. Goldman (1992, p.263) raises many issues for Sergiovanni's theory, stemming from its use of only 'exemplary leaders'. He argued thus:

- 1) Can the “moral” leader restrain herself (sic) from condemning or ostracizing the non-conforming colleague, and from re-creating the type of judgmental administrative power that has ill-served the educational enterprise in the past?
- 2) Can moral leadership possibly exist as a continuum, or is that completely contradictory?
- 3) Can the moral metaphor actually work – that is, in practice as well as in theory - where school constituencies have profound and competing differences in social class, in race/ethnicity, and in value systems and where competing moral claims have substance and legitimacy?
- 4) Sergiovanni is not entirely clear whether vision construction is the property of principals or teachers, or whether it can result from a mutual, iterative process.
- 5) To what extent does an outcome orientation create pressure to go back to the old ways?
- 6) Does moral leadership reify the leader and, hence, preclude the type of decentralized empowerment Sergiovanni emphasizes throughout these pages?

From Goldman’s objections, it could be said that the issue of organisational fit, which has been discussed in the previous chapter as a criticism of Greenleaf’s servant-leadership theories, seems to be a major problem for moral leadership as well. However, the problem seems to be less severe than for servant-leadership because normally the heads of schools, especially Catholic schools, need to be ‘moral’ agents in educational settings. Although Goldman claims that the different background could provide major problems in the value system, these shared values, which will be discussed in the section on ‘authentic leadership’, seem to lessen the argument, since the shared values promoted by leaders cannot be merely self-oriented or reflect only a personal morality. Moreover, Grace (2002) argued for the importance of Spiritual Capital, which is believed to be “a source of empowerment because it provides a transcendent impulse which can guide judgement and action in the mundane world” (p.236). He further explained that this spiritual capital could lead principals to act not only as professionals, but as both “professionals and witnesses” (p.236). This spiritual capital seems to provide the solution for balancing the secular and professional witness of the educational leaders.

However, Sergiovanni's moral leadership theory seems to be the only holistic theory discussed in this chapter that has not been either based upon or borrowed from corporate leadership models. Since Sergiovanni has written from a North American perspective, the problem of the historical and Catholic mission has been omitted from his text.

From the overall concept, we can see that both moral leadership and servant-leadership seem to share similar traits in terms of breaking the traditional organizational hierarchy. Leaders from both theories are not presented at the top of the organization. Both Greenleaf's servant-leadership and moral leadership theories tend to use the "first among equals" principle. It could be perceived that leaders from both theories are restricted to using power from the top position. Sergiovanni (1992) argues that schools need to be moral communities whose administrators need to act as the communities' stewards. The stewardship, empowerment and collegiality that are the core values for Greenleaf's servant-leadership have also been used in Sergiovanni's moral leadership model.

According to Burns (1978) and Gini (1997), moral leadership is normally considered as leadership that refrains from manipulation or coercion. Moreover, Sergiovanni (1990, p.28) argues that moral leadership does not aim to enhance the leader but the schools. "Leaders administer to the needs of the school by being of service and providing help". Specifically, in the moral leadership theory, ideals, values and ethical commitment are top priorities, while servant-leadership regards followers' needs as its first priority.

5.3 Emotional leadership

The notion of emotional leadership has been popular in recent years. Earley and Weindling (2004) suggest there has been a complete circle or recycling of leadership theories. They argue that modern leadership theory started from trait theory in the 1920s and has returned to trait theory again in the 2000s, using the notion of emotional intelligence as 'superior performance'.

According to Mayer and Salovey, (1997, p. 5), emotional intelligence, which is the core component of emotional leadership theory, is:

the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.

Although emotional intelligence has been studied in the past, it could be claimed that Goleman et al. (1995, 1998) have helped make the concept of emotional intelligence popular in the leadership area. They claimed that emotional intelligence is the major component of great leaders. For Goleman (1998):

Emotional intelligence is the *sine qua non* of leadership. . . . Without it, a person can have the best training in the world, an incisive analytic mind, and an endless supply of smart ideas, but he (sic) still won't make a great leader (p. 93).

Goleman et al. (1995) argued that emotional intelligence is the ability to motivate oneself and persist in the face of frustration. In a later work, Goleman (1998) explained that there are five main components of emotional intelligence: self-awareness, self-regulation or managing emotion, motivation, empathy and social skill.

It could be argued that the first three elements of emotional intelligence determine how well people manage themselves, while empathy and social skill play a vital role in relations with others. Goleman (1995, p.43) explained that “people who are empathic are more attuned to the subtle social signals that indicate what others need or want”, since empathy means “taking employees’ feelings into thoughtful consideration and then making intelligent decisions that make those feelings into responses” (Goleman et al., 2002, p.50).

In the theory of “primal leadership”, the underlying concept relates to the emotional dimension of leadership. Goleman et al. (2002) argued that if people feel good about themselves, they will try their best at work. Consequently, the key concept for a leader is to ensure that his or her followers feel good about themselves. The leader must have positive emotions by using emotional intelligence. Goleman et al. (2002) defined the component of emotional intelligence that was embedded in the theory as self-awareness, self-management, social awareness and relationship management. They also indicated a range of competencies for each category, as shown in Table 5.2.

Self-Awareness <ul style="list-style-type: none"> • Emotional self-awareness • Accurate self-assessment • Self confidence 	Self-Management <ul style="list-style-type: none"> • Emotional self-control • Transparency • Adaptability • Achievement • Initiative • Optimism
Social Awareness <ul style="list-style-type: none"> • Empathy • Organizational awareness • Service 	Relationship Management <ul style="list-style-type: none"> • Inspirational leadership • Influence • Developing others • Change catalyst • Conflict management • Building bonds • Teamwork and collaboration

Table 5.2 EQ Competences in Primal leadership (Goleman et al, 2001, p.39)

As can be seen from table 5.2, many of the characteristics of primal leadership are similar to Greenleaf's servant-leader characteristics, such as awareness, empathy, service, developing others, building bonds, teamwork and collaboration. However, some differences are still evident, such as the importance of the leadership position in primal leadership, while Greenleaf's servant-leader strives for the "first among equals" concept. Leaders in the primal leadership theory could be considered as emotional leaders. They stay at the top of the organisation, and their job is to drive emotion positively to achieve the best possible performance under the circumstances from followers.

Again, primal leadership seems to make a difference in organizations. Unfortunately, Goleman et al. base their work only on the needs of business sections, the prime purpose of which is to boost profits. They present their argument in such a way that the key attribute that distinguishes a successful manager from others is the ability to use emotional intelligence. The authors argue that emotions and their impact on relationships are the key drivers of business performance. Throughout the book, the authors present case studies from a business perspective. However, their concepts have been borrowed for use in educational settings, with limited research to examine the impact of primal leadership in such settings. Moreover, given that businesses and corporations aim to make financial profits, a question that could be raised when

borrowing their theories is: how can the objectives of profit-making serve the purpose of the educational field?

5.4 Authentic leadership

Another form of holistic leadership - authentic leadership - was proposed by Luthans and Avolio (2003), who constructed the theory from positive organizational behaviour, transformational leadership theory and an ethical perspective (Gardner et al., 2005). Luthans and Avolio (2003) define authentic leadership in organizations as:

a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development (p. 243).

They claimed that the emergence of authentic leadership was a result of the realization as to how leaders at all levels and types of organizations are facing challenges of declining hope and confidence in themselves and their associates (Luthans and Avolio 2003, p. 241), and secondly from criticism of other leadership theories, which neglect “a focus on the essential core process” (Avolio and Gardner, 2005, p.317).

Gardner et al. (2005) extend Luthans and Avolio’s model (2003) by proposing that authentic leadership extends beyond the authenticity of the leader as a person to encompass authentic relations with followers and associates. These relationships are characterized by: a) transparency, openness, and trust, b) guidance towards worthy objectives, and c) an emphasis on follower development.

Avolio and Gardner (2005, p.317) explained the central theme of authentic leadership thus:

It is through increased self-awareness, self-regulation, and positive modelling, authentic leaders foster the development of authenticity in followers. In turn, followers’ authenticity contributes to their well-being and the attainment of sustainable and veritable performance.

Shamir and Eilam (2005, pp.396-397) provide four definitive characteristics of the authentic leader:

Authentic leaders do not fake their leadership. They do not pretend to be leaders just because they are in a leadership position...when

enacting the leadership role, authentic leaders are being themselves (as opposed to conforming to others' expectations).

Authentic leaders do not take on a leadership role or engage in leadership activities for status, honor or other personal rewards. Rather, they lead from a conviction. They have a value based cause or a mission they want to promote, and they engage in leadership in order to promote this cause or mission.

Authentic leaders are originals, not copies. This does not mean that they are necessarily unique or very different from each other in their personality traits. Furthermore, their values, convictions, cause or mission may be similar in content to those of other leaders and followers.

Authentic leaders are those whose actions are based on their values and convictions. What they say is consistent with what they believe, and their actions are consistent with both their talk and their beliefs.

In authentic leadership theory, core values are the most important factor in the leadership process. Gardner et al. (2005, p.345) argue that, "By being true to one's core beliefs and values and exhibiting authentic behaviour, the leader positively fosters the development of associates until they become leaders themselves". According to this theory, followership is perceived as one of the most important factors in the entire leadership process. Consequently, a positive role model from authentic leaders is one key input for the development of authentic followers (Gardner et al., 2005). As a result, values promoted by authentic leaders cannot be merely self-oriented or reflect only a personal morality. Theorists of authenticity have thus noted that the authentic leader is "true to the self and others" (Bass and Steidlmeier, 1999, p.191, cited in Eagly, 2005, p.460).

In authentic leadership development, there are nine major components: 1) Positive psychological capital, 2) Positive moral perspectives, 3) Leader self-awareness, 4) Leader self-regulation, 5) Leadership processes/behaviour, 6) Follower self-awareness/regulation, 7) Follower development, 8) Organizational context, and 9) Veritable and sustained performance beyond expectation (Avolio and Gardner, 2005).

Authentic leadership stresses the importance of self-awareness as the emerging process wherein the leader could discover and realize the unique talents, strengths and sense of purpose, core values, beliefs, desires, knowledge, experience and capability (Avolio and Gardner, 2005, p.324). Ilies et al. (2005, p.378) asserted that self-

awareness includes being “aware of one’s strengths and weaknesses as well as understanding one’s emotions and personality”. Moreover, self-regulation seems to be an outstanding and fundamental characteristic of this leadership theory. Avolio and Gardner (2005, p.325) defined self-regulation as “the process through which authentic leaders align their values with their intentions and actions”.

Avolio and Gardner (2005) claimed that authentic leadership is the basis for other positive leadership theories. Duignan and Bhindi (1997) also argued that authenticity in the leader is the most important factor, as nowadays leaders try to wear ‘the mask’ to protect their true self and their feelings. They try to make others appreciate their ability while forgetting the basic elements of truth and honesty.

When we compare authentic leadership with servant-leadership, similarities are found in major characteristics such as awareness, empathy conceptualisation and foresight. Avolio and Gardner (2005, p.331) argued that self-awareness and self-regulation in authentic leaders are based on the clinical, positive and social psychology literature, which has research-based evidence, while Greenleaf’s servant-leadership theory is based entirely on personal reflection on experiences. Moreover, they argue that Greenleaf’s servant-leadership neglects follower self-awareness and regulation as well as its positive psychological capital¹, the organizational context and the concept of followers’ veritable performance. However, in Greenleaf’s servant-leadership theory, the servant-leader avoids authoritarian leadership, while “authentic leaders can be directive or participative, and could even be authoritarian” (Avolio et al., 2005, p.806).

Surprisingly, authentic leadership seems to be the only holistic leadership that ‘allows’ leaders to exercise authoritarianism, since many researchers such as Day et al. (2000), Earley and Weindling (2004) and Fullan (2001) have argued that in order to enable others to learn, the leader needs to get away from top-down bureaucracy and from the heroic authoritarian conceptions of leadership. Leaders therefore need to adopt more distributed leadership. Moreover, Fullan (2001) also suggested that schools need to focus more on the overall context of educational settings. The

¹ Luthans and Avolio (2005) identified the positive psychological capacities of confidence, optimism, hope and resiliency as personal resources of the authentic leader (p.323).

differences between the objectives of corporate and educational values thus appear to provide different dimensions and perspectives as regards the views on leadership in an educational context.

5.5 Interpersonal leadership

Interpersonal leadership as observed by West-Burnham (2001) can be perceived as another theory that has similarities with servant-leadership, emotional leadership and moral leadership. West-Burnham proposed that interpersonal intelligence is the most essential factor in leadership. He states that, “it is impossible to conceptualize any model of leadership that does not have interpersonal intelligence as a key component” (West-Burnham, 2001, p.1). For a deeper understanding, he defined personal intelligence as: “The authentic range of intuitive behaviours, derived from sophisticated self-awareness, which facilitate effective engagement with others” (West-Burnham, 2001, p2). Together with Garner (1983, cited in Duckett and Macfarland, 2003, p.311), he defined interpersonal intelligence as “the ability to understand other people, what motivates them, how they work and how to work co-operatively”.

From the perspective on the observations of interpersonal leadership by West-Burnham, an overlap of characteristics between the servant-leadership and interpersonal leadership theories can be detected. According to West-Burnham, a good interpersonal leader should possess empathy, the ability to motivate, listening and communication skills, strong emotional self-management, and the ability to engage with others and to show genuineness and regard (West-Burnham, p.2). Moreover, he explains further that good interpersonal leaders should have confidence, optimism and awareness of the way different people work (West-Burnham, 2001).

Interpersonal leadership focuses on the relationship between leaders and followers; this relationship can be considered as the foundation on which servant-leadership has been built. According to servant-leadership theory, before leaders can serve others, they need to have personal relationships with them. They need to be aware and interact with others in order to find out their subordinates' needs.

Summary

This chapter has briefly outlined the changing paradigm of leadership theory by focusing on a range of holistic theories of leadership that relate to servant-leadership theory, which is the major focus of this study.

It could be perceived that these leadership theories tend to be constructed as generic models of leadership for all types of organisation. The theories assume that leaders in all types of organisation have the same psychological and sociological dynamics. The argument provided by Grace (1995) regarding the danger of borrowing from a corporate leadership model for incorporation and use in the educational field needs to be taken more seriously by all theorists and policy makers. This is because the leadership theories that have been borrowed from corporate and business research have ignored the historical context of educational settings. As a result, all such theories which have been borrowed thus far and have been interpreted, read, observed, commented on and critiqued and implemented have largely been free of 'educational' values. This matter is even more crucial for Catholic educational leaders, as Catholic education has been rooted in sacred culture since time immemorial. The main purpose of Catholic schools is to maintain the uniqueness of Gospel values. This seems to be the most neglected dimension in all these theories. Additionally, all these leadership theories seem to provide only a normative concept of leadership without providing the ways to achieve its end. They also neglect the tensions and dilemmas that Catholic educational leaders have been faced with.

Moreover, all the leadership theories discussed in this chapter are derived from Western secular concepts, which have marginalized religious and cultural dimensions. As discussed in detail in the previous chapter (Chapter 4), there is a need to reconstruct servant leadership theory to be suitable to the Thai national context (Chapter 2) and also criticism of leadership theories that neglect the religious dimension (Chapters 3, 4, and 5). There is a need to construct a leadership theory that incorporates religious teaching in order to maintain and promote the sense of Catholic education in schools (Chapter 2).

This situation provides an opportunity for this study to fill a gap in the literature by exploring matters further accordingly, data that have been collected from a precisely

drawn research design are analysed, explored and discussed in Part 3. The data could provide both insight and understanding and reveal the neglected dimensions in the current Western secular leadership theories. It is begun however with a discussion of the research design and its implementation.

Part Three:
Research design and main research findings

Chapter 6: Research assumption, design and implementation

This chapter is divided into five parts. The first part will introduce the research purposes and research questions. The second discusses the theoretical perspectives which underpinned this research, whilst the third part outlines the data collection methods and techniques. The following section addresses the difficulties faced by the researcher while undertaking the fieldwork. Despite being aware of the difficulties and problems to be encountered when adopting Western data collection techniques, the realities faced at the fieldwork stage were more serious than it had been anticipated. In the final section, the data analysis will be discussed.

As can be seen from the previous chapters, most of the literature on leadership is of Western origin. When considering the literature on servant leadership, it can be categorized into two groups: firstly, the traditional concept of servant leadership, which is based on Christian teaching and belief, as can be found in the Bible; and secondly, servant-leadership according to Greenleaf. The latter is discussed mostly by American scholars, none of whom take societal culture into consideration. Western capitalist society is regarded as the norm.

Writers such as Heck (1996); Dimmock and Walker (1998) Walker and al. (1996); have argued that knowledge based on indigenous values is lacking in Western literature. Hallinger and Kantamara (2000) explained, “non-western nations often learn Western frameworks that lack cultural validity”, so the “indigenous knowledge base” has been neglected (p.190). Dimmock and Walker (1999) clearly noted “leadership in non-western school settings has largely been ignored” (p.2). From this, they argued that it has resulted in little being known about the influence of culture on beliefs and action across boundaries.

Therefore, in order to provide a research-based study of leadership in Thai Catholic educational settings, the purposes of this research were to examine Greenleaf’ servant leadership style in the Thai school environment.

The central purposes of this study can be categorized into the following three research questions:

1. Does “servant leadership” as defined by Greenleaf in his work exist in Thailand? And to what extent is servant leadership style practised among the Sisters of Saint Paul (SPC) in Thailand?
2. What are the different outcomes between using servant leadership and other leadership styles practised by principals?
3. Does Thai culture influence the practice of servant-leadership? If so, in what ways?

In order to answer the above research questions an appropriate research design was needed and decisions had to be made about the paradigm or approach to be adopted. Both qualitative and quantitative research methods (Cohen et al., 2003) have been analytically considered for systematizing the research design and selecting suitable data collection techniques.

6.1 Research paradigms

As Miller (1987, p.4) said, “Positivism is the most common philosophical outlook on science”. The concept of positivism was coined by August-Comte, writing in the 19th Century. Many of his principles are still used today by positivist researchers. Positivism principles are associated with the quantitative research method as it seeks rigorous, exact measurement, objectivity, generalisation, and replication (Neuman, 2003).

To understand this paradigm more clearly it is necessary to realize its “ontology” or the way the positivist researcher perceives the reality of the world. It assumes that one reality exists and that it is the researcher’s job to discover that reality (Guba and Lincoln, 1994). Positivists believe that reality exists in the world “out there” independent of perceptions, beliefs and biases of the researchers. As a result the way the positivists see reality, suggests that the researchers should be objective and prevent the biases that can influence their findings. Thus the researcher’s values, interpretations, feelings, and reflections have no place in the positivist’s point of view. The results of research by using this approach are then said to produce a set of “true”, precise and wide-ranging “laws” (May, 1997, p.10).

Therefore, it can be said that positivism has been related to the scientific method (Denzin and Lincoln, 1998). The positivist recognises all things as an “object”.

Therefore, they need objective methods to measure them. This approach also aims to test hypotheses and generate causal relationships.

However, positivism has been declining in importance over the last 30 years because of its major weaknesses, its failure to understand the complexity of human nature and the quality of social phenomena (Neuman, 2003, p.71). There are many criticisms of positivism. The positivist fails to recognize the unique ability to interpret the meaning of experiences.

An alternative paradigm, often named interpretivism, has arisen from the view that the world and “reality” are not objective and exterior, but that they are socially constructed and given meaning by people (Easterby-Smith, 1991, p.78).

Interpretive researchers believe that social science is subjective rather than objective because the ontological position of this paradigm suggests that people’s knowledge, views, understanding, interpretations, experiences and interactions are meaningful properties of the social reality (Mason, 2002, p.63). Thus the meaning of the world should come from an individual perspective. Moreover, interpretivists believe that the meaning of the world should deal with personal experience in a particular environment. As a result, the interpretive researcher aims to understand social life and how the social world interprets and gives meaning to it. Therefore, the major belief of this paradigm is to understand the subjective world of human experience (Cohen et al., 2003).

A fundamental difference that underpins the approach used by the interpretive researcher is the use of qualitative research methods. Such researchers believe that in order to understand the social world, one has to understand from the inside rather than outside, by trying to investigate the way individuals create, modify and interpret the world, in which they find themselves (Burrell and Morgan, 1979, p. 7). Therefore, the researchers examine the situation and develop insight and knowledge from a particular situation by using the qualitative research method. Since qualitative research is committed to understanding human phenomena and experience (Smith and Glass, 1987), the qualitative researcher views them as an instrument for collecting data. They rely on their interpretation, impression, and feeling.

6.2 Research methods

Every methodological approach has its relative strengths and weaknesses. Awareness about the epistemology and ontology could reveal the awareness of the strengths and weaknesses of each approach, which are crucial steps before choosing research methods (Guba and Lincoln, 1994; Wellington, 2000). For the research questions, both methods have to be implemented since using them complementarily would provide more advantages than using them distinctively (Hammersley, 1996; Yin, 1993; Wellington, 2000). In this study, the use of triangulation or the use of two or more approaches will be an advantage (Bryman, 1988; Yin, 1993; Wellington, 2000).

As noted by Bush (2002), there are two main types of triangulation: firstly, methodological triangulation - using several methods to explore the same issue; and secondly, respondent triangulation- asking the same questions to many participants (p. 68). In this research both types of triangulations will be achieved.

Although there has been debate on mixing research approaches from different epistemologies and ontology, many scholars suggested that combining methods of collecting data is essential because it could produce better results by maximizing strengths and minimizing the weaknesses of each approaches (Johnson and Onwuegbuzie, 2004). Denzin (1978, p.28) argued that “no single method ever adequately solves the problem of rival causal factors”. Many researchers have recommended before using mixed methods to collect data, Johnson and Onwuegbuzie (2004) suggested that “researcher need to consider all the relevant characteristics of quantitative and qualitative research” (p.18). Scott and Morrison (2006) proposed that the mix methods could be use in combination when “they provide the best opportunity to address the research problem set”. By analyzing the strengths and weakness of each method, the use of a mixed method could address “a fuller picture of the phenomenon under study” (Mason, 2006, p.10).

Quantitative research methods based on principles of natural science, provide many strengths such as objectivity of findings, and the aim for generalization and for testing theory (Neuman, 2003). On the other hand, qualitative research method, often termed interpretivism, can be a superior technique to concentrate more on the richness of data since its inductive approach depends on insight knowledge for generating theory.

Quantitative research is superior in a way as it can facilitate a process to gain information from large amount of participants, while qualitative research can be a considered a better way to get more in-depth information from the individual perspective (Dunn, 1999).

The key to qualitative research, therefore, is the discovery and understanding of the context in which decisions, actions and events take place. Data are collected in a variety of ways including conversations, observations through informal interviewing, as well as through formally conducted in-depth interviews. As a result, qualitative approach provides rich descriptions and a well-founded rationale for explaining the underlying behaviour and environmental processes at work in the local settings. For these reasons, a qualitative research method is mainly adopted in this study which aims to provide a deeper insight to understand and to answer the research questions.

The purpose of qualitative research is not to predict or control a situation but rather to understand and describe it (Guba and Lincoln, 1981; Merriam, 1999). Strauss and Corbin (1990) suggested that qualitative methods can be used to uncover and understand what lies behind any phenomenon about which little is known. Strauss and Corbin's definition is totally associated with the purposes of this study because it aims to find out what lies behind the motivation of the teachers given the principals' different leadership styles. In this light, the research adopted predominantly the qualitative research method by providing the opportunity to explore and understand the meaning that the respondents give to servant leadership, servant leadership characteristics, and the feelings towards their leaders. The qualitative method was also considered to be the appropriate way to answer the research questions of this study: which fundamentally aims to explore a basic aspect of the research that is to find out, to what extent is the servant leadership style practised among the Sisters of Saint Paul?

Although qualitative research seems to be the most suitable approach to answer the research questions, Valliamy et al. (1990, p.16) noted, that a combination of qualitative and quantitative research methods is usually appropriate. Corresponding to this the suggested quantitative research must be utilised to answer other research questions since this research also focuses on the relationship between servant leadership style and teachers' motivation. This purpose matches perfectly with

quantitative research methods, because such methods allow the researcher to collect and summarise a large amount of data in order to make general statements about specific populations. It should be noted here that although motivation is not a specific factor related to Greenleaf's servant leadership theory, it was thought important to investigate this in the research as it would help reveal the needs of teachers. Addressing such needs is a fundamental part of servant leadership and therefore worthy of investigation.

6.3 Case study

In order to accomplish the study's aims, both quantitative and qualitative research methods were deployed and seen as complementary. Case study can be considered to be a suitable approach since it allows both qualitative and quantitative techniques to be used together (Bassey, 1999).

Case study is a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence (Robson, 2002, p. 178).

From the definition, it showed that case study could be considered as the suitable method to accomplish the purposes of this study and answer to research questions. The case study allows the researcher to use multiple techniques from qualitative and quantitative research methods for data gathering methods and drawing conclusions. When doing case study, it is necessary to recognise the context of the situation since every organisation has its own uniqueness. This is the privileged advantage of doing case study research. Yin (2003) also suggested that case studies are a favourable way when the researcher would like to find the answer for "How" and "Why" questions, and when the focus of the study is on understanding a contemporary idea in a real life context. While for the type of "What", "Who" and "Where" questions it is preferable to use the survey approach. As a result, the research will use survey within case study strategy in order to accomplish the objective of this study.

By choosing case study as a strategy, the researcher will benefit from triangulation through data collection method. In this study data triangulation will be achieved by using multiple data sources: shadowing, interviews, and a collection of survey

questionnaire are the main sources. By using data triangulation, the results can be used to illuminate and cross-check different aspects of a study.

6.4 Validity, reliability and trustworthiness

In case study research it has been claimed that subjective bias always occurs during the data collection process (Yin, 2003). Validity is therefore an important issue when using this method and Yin (2003) has suggested overcoming this problem by using multiple sources of evidence. The use of triangulation is interpreted as a means of mutual confirmation of measures and validation of findings (Leedy, 1993). Cohen et al. (2003, p.105) noted that the validity of qualitative data might be addressed through the honesty, depth, richness and scope of the data achieved.

Merriam (1998) defines internal validity as “..deal(ing) with the question of how research findings match reality” (p. 201). Internal validity seeks to demonstrate that the explanation of a particular event, issue or set of data that a piece of research provides can actually be sustained by the data (Cohen et al. 2003, p. 107).

For case study research, LeCompte and Preissle (1993) suggested that the researcher should use a mechanical device to record, store and retrieve data. They further recommended several important factors to achieve internal validity, such as confidence in data, the authenticity of the data, the soundness of the research design, the credibility of the data, and the dependability of the data. Thus the study will use multiple techniques for gathering data such as shadowing, interviews and survey questionnaires. The issue of confidentiality was also discussed with all participants involved in the research.

External validity is another major problem for the case study research method because it is claimed that a single case provides a poor basis for generalising. The purpose of the case study is to gain an in-depth understanding of a situation that is meaningful for those involved with the interest in process, context, and discovery rather than outcomes or specific variables, and to provide confirmation (Merriam 1998, p. 19). In this case, the study was in the particular setting of the Sisters of Saint Paul of Chartres Schools in Thailand. However, the researcher was able to provide enough detail about the context, phenomenon of interest, research design, and

research process to enable the reader to make their own decisions about generalization and transfer to their situations (Lincoln and Guba, 1985).

Reliability means dependability or consistency (Neuman, 2003, p. 178). It can be said that the objective of reliability is that a repeat investigation will arrive at similar findings. The intention for reliability of the case study method is to be sure that if a later investigator followed the same procedures as described by an earlier investigator and conducted the same case study all over again, the later investigator should arrive at similar findings and conclusions (Yin 2003, p. 34). It is important to note that reliability is linked to validity. Merriam (1998) suggests that triangulation not only increases the validity of a study, it also increases its reliability.

Bassey (2002, p.121) argued that in case study research, trustworthiness is a much more suitable term than validity and reliability. He explained that reliability “is an impractical concept for case study since by its nature case study is a one-off event and therefore not open to exact replication” (Bassey, 2002, p.111). Bassey (2002) provides eight questions that can be used to test whether the case study is trustworthy, which are shown in Table 6.1:

Questions proposed?	Answer
1) Has there been prolonged engagement with data sources?	✓
2) Has there been persistent observation of emerging issues?	✓
3) Have data been adequately checked with its sources?	✓
4) Has there been sufficient triangulation of data leading to analytical statements?	✓
5) Has the working hypothesis, or evaluation, or emerging story been systematically tested against the analytical statements	✓
6) Has a critical friend tried to challenge your findings thoroughly?	✓
7) Is the account of the research sufficiently detailed to give the reader confidence?	✓
8) Does the case record provide an adequate audit trail?	✓

Table 6.1: Test of trustworthiness (Bassey, 2002, p.120)

In this research, Bassey’s (2002) recommendations were followed by using both methodological and participant triangulation in order to cross check the data. Professional critical friends have also challenged the findings in order to make them more objective. Throughout this research, in order to for the reader to follow the

process and make judgements, the researcher provides detailed descriptive examples from the participants and also information about the researcher's own feelings. Additionally, tape recordings were used, with the permission of the participants.

6.5 Techniques for gathering data

From reviewing a number of researches on educational leadership, there are many kinds of research techniques, which could be employed by educational leadership researchers but interview, observation and questionnaire survey were the main ones used. This was also the case in this study. The next section discusses the approach and instruments used – interviews, shadowing and questionnaires.

A) Interview

The interview can be defined simply as conversation with a purpose. Specifically, the purpose is to gather information (Berg, 1998) such as people's biographies, experiences, opinions, values, aspirations, attitudes and feelings (May, 2001, p. 120). According to Cohen and Manion (1994) interviews are useful because a live interview situation creates opportunities for a respondent to offer further verbal insights into their organisational context. An interview could also be considered as "greater in depth than is the case with other methods of data collection" (p.272). An interview is intended to provide information on "why" questions (Stroh, 2000, p.198).

All the interview data were based on the "semi-structured" interview as May (2001) explained that this type of interview allows people to answer more freely, but still provides a greater structure for comparability. Moreover, semi-structured interviews allowed the researcher to respond to the situation at hand: to the emerging worldview of a respondent, and to the new ideas on the topic (Merriam, 1998, p.74). Semi-structured interviews were used to explore the leadership techniques, management styles, the ways leaders motivate their employees, and also about the principals' concerns in the working process (Bryman, 1988).

The interview schedule had been piloted with principals who are Sister of Saint Paul (SPC) sisters but who did not take part in the main research (see section 6.5). The interview schedule had been divided into four major parts. The first part asked for general information regarding their past experiences in each school. The second part

asked for their opinion about the leadership and management techniques they have observed, seen and used in all their schools and especially in their current school.

The third part contributed to the techniques they implemented to motivate their teachers. The final section was reserved for the servant leadership style. In this part, the principals were asked to give examples of putting philosophy of service into practice, the characteristics of Thai servant leaders, and the ideal training for maintaining those characteristics and the ways to develop others to be servant leaders.

The interview schedule had been divided into four major parts. The first part aimed to build the rapport the teachers. As a result, the question such as years of experiences, the job description and the problem and tiredness which the teachers had been faced recently were asked. The second part contributed to leadership in school which the teachers have been faced. The characteristics of the present principals, the expectation from the leaders and religious leaders has been asked. The incidents which make the teachers impressed by the principals were asked. The third part contributed to teacher motivation. Final sections aimed for teachers to provide general information about their principal and the schools in general.

B) Shadowing

Sutherland and Nishimura (2003, p.33) clarified that shadowing and observation have many characteristics in common, but “they are nonetheless quite distinctive tools”. In order to get a clear picture of shadowing, Lodge’s definition (cited in Kephart and Schultz, 2001) was used. Lodge defined shadowing as:

A Shadow, as the name implies, is someone who follows another person about all day as he (sic) goes about his normal work. In this way a genuine, inward understanding of that work is obtained by the Shadower, which could not be obtained by a simple briefing or organized visit (p. 54)

The shadowing technique was selected as one of the research techniques in this research because of the nature of the principals’ job. The principals have to go around the schools to take part in many activities each day. This technique has been deployed by many researchers who did the research on educational leadership. Examples include, Wolcott’s classical study (1973), Thomas et al. (1981) who studied the activities of five Australian primary school principals, Willower (1982) who

examined the behaviour of the American elementary school (cited in Coulson, 1990, p.104) and Hall et al. (1986) for their study of headteachers in UK.

Willower suggested that the observation method, which is derived from Mintzberg's (1973) observational study of managerial work, is appropriate to use as a data collection technique when the research aims to study the work of the principals (cited in Coulson, 1990, p.104). The technique of shadowing was also used in developing countries, such as Oduro's (2003) research on headship in Ghana and Harber (1989) who used the observation technique and interviewing method to study heads in Botswana.

The purpose of shadowing by following the principals is to get a better idea about their daily "fragmentation of activity" (Hall et al., 1986, p.11). Shadowing can reveal how they allocate their time to each aspect of work (Hall et al., 1986). Like others who had used the shadowing technique, the researcher also did observe through shadowing, the moment-by-moment activities of her subjects, coding for such variables as time, location, event type, task and participants' behaviour.

The interaction between principals and teachers, the behaviours such as open communication, the ten characteristics, which were summarized by Spear (1998) namely, listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building a community were the major focus focuses during the shadowing process.

In the shadowing process, the researcher considered herself in the same way as Wolcott used to describe himself in his research:

A role in which the observer is known to all and is present in the system as a scientific observer, participating by his (sic) presence but at the same time usually allowed to do what observers do rather than expected to perform as others perform (Wolcott , 1973, p. 7-8) .

As suggested by Foster (1998), using shadowing with other types of research gathering methods, the shadowing or observation could reveal the contradictions and support the findings since it is difficult to be assured of the fact that what people say they do, is actually what they really do. Rettig (2000) recommended that shadowing could provide a more accurate picture of 'reality'. Moreover, by shadowing, the

information could reveal some features or behaviours, which might have been neglected, or may have been difficult to describe by the participants (Foster, 1998, p.59).

However, Kmetz and Willower (1982, p.76) noted the limitation on structured observation as it “cannot convey the deeper and more fundamental processes being enacted; it reveals little about culture, symbols, context and meaning” (cited in Coulson, 1990, p. 105). Sutherland and Nishimura (2003, p.33) argued that shadowing allows the researcher to “get as close as possible to the real experience of learning as those whom they shadowed know and understand it”.

Although Oduro (2004) noted, “shadowing as a data collection technique has been used in major international projects” (p.23), employing the strategy in Thailand was not easy. Difficulties were expected to be encountered because of high power distances and high uncertainty avoidance (Hofstede, 1991) which could have made the participant feel uncomfortable and reluctant to act as in normal life. The difficulties were however minimized by clarifying the data gathering techniques with the participants and gaining their consent. Removing those barriers could benefit not only the research process but also the researcher in particular to understand and have first hand experiences to triangulate information (Foster, 1998, p.59). It is because Thai culture is characterised by “humbleness” (Prasertsint, 2000, p.25), Thais normally do not want to praise themselves. This can make the participants feel uncomfortable to answer about their strength or good points during the interview, as they would be afraid to fall into the category of “Self-praise is no recommendation”. Foster (1998, p.59) pointed out one advantage from his observation as “many important features of the environment and behaviour are taken for granted by participants and may therefore be difficult for them to describe”.

C) Questionnaire survey

The survey developed within the positivist approach (Neuman, 2003, p 264) is considered to be the most widely used and oldest data gathering technique in many research fields (Hammersley, 1993). According to Borg and Gall (1989), survey research is a method of systematic data collection. Thus it is used to obtain standardised information from a systematic research instrument.

The major characteristics of the questionnaire survey technique is that “ the data are offered by the respondents, with limited interference from the research personnel” (Sarantakos, 1998, p.223). Taking culture into consideration, i.e. the high uncertainty avoidance and high power distance (Hofstede, 1991), questionnaires could be considered the most suitable research technique as the “questionnaire offers greater assurance of anonymity” and “less opportunity for bias or errors caused by the presence or attitudes of the researchers” (Sarantakos, 1998, p.224).

Before constructing the questionnaire, keeping in mind the suggestion given by Cohen and Manion (1994) that a good questionnaire should be clear, unambiguous and uniformly workable. Its design must minimize potential errors from respondents. Since people’s participation in surveys is voluntary, a questionnaire has to help in engaging their interests and encouraging their co-operation, while trying to elicit answers which would be as close as possible to the truth (p.92).

6.6 Pilot study

Four major stages were involved when piloting the four instruments for the main fieldwork phase. Shadowing and interview questions for the principals were piloted in England, while the questionnaires and interview questions for the teachers were piloted in both England and Thailand. It should be noted here that all piloting used the convenience sampling technique to select participants. Although convenience sampling could be considered as the weakest strategy in choosing participants, it is justified for piloting purposes. The purpose of piloting is to help researchers to refine the data collection plans in terms of both contents and procedures (Yin, 1994, p.74). Piloting provides an opportunity for the researcher to practise using the research instrument. It also helps the researcher to eliminate ambiguous, confusing and insensitive questions (Wellington, 2000, p.78).

A) Piloting the interview with principals

There were four phases of piloting the interview questions with principals. The first pilot phase was conducted with an SPC principal who did not take part in the main research, in order to make the questions clearer and eliminate any ambiguity. The second phase was conducted with two Thai Doctorate students in London in order to check the level of language and the formality of the words used in the research. The

third phase of the pilot study was conducted with a former SPC principal in order to rearrange and finalize the interview questions. The fourth stage of piloting was with two SPC sisters, in order to estimate the time required for the whole interview session.

After piloting, it was revealed that there was a serious need to rearrange and eliminate some of the interview questions. After adapting the questions, the result from the third pilot study showed that some of the questions were not suitable to ask the principals. This was because of Thai culture and the reluctance of the principal to answer these questions openly, as some of the questions were related to their religious practices.

For example, the first of my former interview questions asked about their educational background, training and preparation before becoming a principal. The pilot participant told me that it was inappropriate to ask this question because the heads would feel uncomfortable, sisters cannot choose to study or choose any position: the decision rests solely with the provincial superior.

The second example was a question that asked about previous position. However, the pilot participant suggested that this question could be presented in written form. She said that this question could take a long time to answer. If it were to take too long, we would be unable to concentrate on the more important questions.

If the principal tells you about everything since she entered the convent and 45 years of experiences in detail, how can you interrupt her? No way! You have to listen and waste your time and the sister's time. And if you run out of time, what are you going to do?" (pilot 3)

At first, I intended to ask about leadership in Catholic schools by using this question: "What personal qualities do you think are important for a principal to possess in a Catholic school?" or "From your point of view, what are the essential ingredients of Catholic school leaders?" However, the pilot participant suggested that I should rephrase this question. She noted:

If you want to get information about the Catholic identity in managing the schools, you should rearrange the words. You cannot ask directly, because everyone can pretend and give you very nice words but they cannot practise them.

Moreover, the research originally intended to ask about the tensions and dilemmas of being a Catholic educational leader, especially with regard to making decisions about admission, exclusion and financial requests to parents. However, all pilot participants strongly warned me not to ask these questions. One of them said:

If you want to ask about money and accepting and rejecting applications, you will not be able to go to see this principal again. You will not even get questionnaires sent to the teachers or even interview them...

Another remarked:

It is very interesting to know their ideas on this topic. It will be a good point for the principals to think about that (the service to the poor). But for your own sake, I think it is not suitable to ask at all if you still want to do research in their school.

As a result, questions about the dilemmas surrounding admission and exclusion had to be omitted from the interview schedules.

B) Piloting interview with teachers

The interview questions were piloted in two stages: in London and in Bangkok. In London, there were three pilot interviewees: 1) a former Thai teacher in an SPC school, 2) a Master's student who used to be a teacher in an SPC school in Thailand, 3) a Doctoral student who used to lecture in a university in Thailand. From the pilot study, some questions needed to be clarified and the use of probing techniques had to be used to encourage the participants to provide more detailed information. For the teachers, the schedule was piloted in two stages: firstly, with Thai teachers in England, in order to adapt the content and timing of the overall interview, and secondly, the level of language, body language, probe questions, the ability to persuade teachers to provide deeper information, and the researcher's characteristics led the researcher to conduct further pilot interviews.

After the interview schedule was ready following piloting in London, a pilot study was conducted with three teachers in the pilot school. At this stage, permission to access the school was granted by one of the SPC principals who did not take part in the main study. The interview took about 30 minutes. The teachers were quite open and willing to speak about the general background of their work. The conversations

were quite smooth until they were asked about their principal. Although they answered all questions, responses to these important questions were very short. The pilot interviews showed that the main interviews needed to use intensive probes to encourage the teachers to speak and provide more examples. Monosyllabic answers were always provided. There were very few examples when interviewees gave illustrations by referring to the experiences of their colleagues. Among the three pilot studies, comparison of the time spent on building rapport revealed that the more time spent on building rapport, the more detailed was the information that was given. As a result, it was clear that a strong rapport needed to be built before starting the interviews.

C) Piloting questionnaire to all teachers

There were three major steps in piloting the questionnaire. After the questionnaires had been translated from English to Thai, three Thai teachers were asked to comment on the language, since my experiences from using a piloting questionnaire in Thailand during my Master's Degree (Punnachet, 2002), showed that good 'English' quality questionnaires could sometimes be of no use at all in Thailand. Consequently, adequate and clear language needed to be assured before distributing the questionnaire. After the three Thai teachers had finished filling it out, they were asked to comment on each of the questions. Some instructions need to be changed as a result of these comments. After rearranging some questions, a researcher from the Ministry of Education was asked to check the clarity and appropriateness of the language used.

After producing the final "Thai" version, the questionnaires were examined for reliability by distributing 50 questionnaires in one school which did not take part in the research. Cronbach's Coefficient Alpha testing was used to determine the internal consistency of the questionnaire. This test is an indicator as to whether the items in a test are fairly homogeneous in terms of how individuals respond to them (Bruning and Kintz, 1997). After analysis using the SPSS programme, the Reliability Coefficient (Alpha) was 0.9577. The outcome can be considered as very high. Consequently, the researcher considered this questionnaire to be an effective final version.

D) Piloting shadowing

Shadowing was a research technique that was piloted in London with two primary headteachers. It happened in London only because of cost and time constraints. From this piloting with the two London heads, it was evident that it would be important to visit the schools before the shadowing day and also that it would be necessary to arrive at the school before the principals.

The opportunity to shadow two headteachers allowed the researcher to examine two methods of note-taking: 1) writing down all the activities and movements of the principal and 2) using criteria to write down what was happening every five-minutes. When these two approaches were compared, writing down all activities and movements was considered to be more suitable for note-taking during the main fieldwork.

During the piloting, I found that the conversations between principals and teachers were useful for analysis. However, I was aware of the importance of respecting the privacy of all participants. Consequently, for the main fieldwork, the Thai principals were asked to tell me to leave the room or keep some distance away from them during 'private' or 'confidential' conversations.

Additionally, it was revealed that the notebook used should be small enough to fold into the pocket if the principals needed help, such as carrying boxes etc.

6.7 Negotiating Entry

Getting permission to access the cases is considered to be a significant problem for the researcher, especially when dealing with private settings (Foster, 1998, p.64-65). The researcher needs to be "flexible and opportunistic" (Robson, 1999, p.378) and one recommendation was that the researcher should use the connection of friends, relatives and other contacts whenever possible (Buchanan et al., 1988, cited in Robson, 1999, p.378).

Talking to the "gatekeepers" can be considered as the most important in my case. It is also indicated in other research in an Asian country, for example, Chen (2002, p.159) explained that when formal permission has been received, everyone in the schools

provide very good cooperation. This could be the result of high “power distance” (Hofstede, 1991) and the “obedience” culture, which is embedded in Thailand. Although Foster (1998, p.66) explained gatekeepers can be many people at different levels who can grant or withhold the permission to conduct research, the most important gatekeeper for me was the “Provincial Superior”. This resulted from the “obedience vow” for religious culture, plus the Thai concept about “Gheng Jai” (“An emphasis on strict social hierarchy and respect of the inferior towards the superior”, Verluyten 1997, p.4). As a result, Thai people tend to treat people according to their status. This prevents Thais from challenging any form of authority (Fieg, 1989).

My former teacher, who is a Sister of SPC, was asked to make the first contact and to enquire what the Provincial Superior thought about my research topic. Fortunately, she was interested in this topic and allowed the research to be done in the congregation in Thailand. Following the recommendation given by Robson (1999, p 378) that it is necessary to make the entry negotiation as a continuing process rather than a single contact, Provincial Superior was contacted to ask for an appointment for me to meet in person. The research topic was discussed in informal ways, followed by asking special permission to do the research with all the principals in SPC congregation. She was very cooperative and agreed to my request.

6.8 Nomination Process

Before commencing the research, it was necessary to identify the principals who performed their tasks with the most outstanding characteristics to qualify as servant leaders. However, judging a person to be a servant leader is complex because the researcher has not known all the SPC principals. If the selection was to be made from my own judgment, it definitely would lead to the research being biased. My second thought for identifying “servant leader” was “to ask” the Superior General, Provincial Superior and the SPC sisters whom I know. But after reflecting on this, the same disadvantages, of personal bias could still be obviously seen. Finally, the nomination technique was thought to be the most suitable solution.

The nomination technique was derived from “nominal group technique (NGT)” introduced by Delbecq et al. (1975). They suggested that the nomination group technique is appropriate for facilitating collaborative, democratic decision-making

and reduce ego involvement of the researcher. The website of Michigan State University (1994) described the nomination group process as:

A structure problem solving or ideas generating strategy in which individuals' ideas are gathered and combined in a face-to-face non-threatening group situation. This process is used in health, social service, and education fields, as well as in industry and government to maximize creative participation in group problem-solving. It assures a balanced input from all participants and takes advantage of each person's knowledge and experience (p.2).

The nominal group techniques have been used by many educational researchers (such as Bourdieu, 2000; Nelson et al. 2002, Macphail et al., 2003, Earley and Fletcher-Campbell, 1989). It can be said that there are advantages from using the nomination process such as reducing research bias attitude and perspective as nominal group technique which "receives input from all group members, and not just a few vocal members" (O'Neil 1981, cited in Macphail et al., 2003, p.61). Beywl and Potter (1998) noted another advantage of using this process, which is "intended to prevent the group being dominated by extrovert or voluble members and to avoid those in senior position" (p.55). Moreover, the process is also "designed to secure equal contribution from all group members, by means of a written record of each participant's contribution (Beywl and Potter, 1998, p.55).

In the nomination for the research, 60 participants, were invited to participate, including all superior, principals and assistant principals who would be principals in the very near future. From asking members in the same congregation, there should be a more objective result since all of the members have known each other for more than ten years which corresponded with Hamel (2003, p.343), who noted that group nominal technique benefits from individuals who have experienced it first-hand and had gained a practical understanding of it.

A nomination process was conducted at the first stage of this study to identify servant leaders in SPC schools. At this stage, I explained to all the 60 participants the meaning of servant leader according to Greenleaf, the father of modern servant leadership theory. However, this definition is not suitable for judging others, as Greenleaf identifies a servant leader as the person who "begins with the natural feeling that one wants to serve, and to serve first. The conscious choice brings one to aspire to lead" (Greenleaf, 1991, p.23). He further explains the way by which we can

test the person and see whether he/she is a servant-leader or not by asking this question, “Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servant?” (Greenleaf, 1970, p.41.) So in the nomination process the ten characteristics, which were summarized by Spear (1998), namely, listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building community were used. The researcher therefore asked participants to nominate the top five persons, who, in their view, possessed a large number of servant leadership characteristics.

By using the nomination technique 23 names were nominated. Eighteen principals were nominated multiple times. The top five principals resulting from nomination process would be contacted to participate in this study. The top five principals received the votes more than the value of the Mode of all votes, which was 14. Since the Mode is the value which appears the most often in the data, the sisters who received more than 14 votes could be regarded as the exceptional principals.

The result showed that some principals were named by more than one participant; therefore, the result could increase the confidence and reliability from the selection which would be made.

As explained before, no single method is perfect; all of them have weak points. Although nomination techniques tended to be an ideal solution, the major weakness can occur if the principals perform the “servant leadership characteristic” only among themselves. Another pitfall could take place if the principals select only their close colleagues. Lastly, the obvious drawback is that, not all the principals work in the same school with one another. The proposed solution to this problem is by rechecking with the teachers. However, it was impossible to send the questionnaires to all 3,313 teachers (Sister of Saint Paul of Chartres, 2003) to judge their principals. It is not only because of the large number of teachers but first of all, because of the high power-distance, which is rooted in the concept of Buddhism itself. Boonsathorn (2003) explained that the high power-distance of Thai culture could come partly from Buddhism. Nearly all teachers in SPC schools are Buddhists, as stated before, Buddhism has been rooted in Thai culture and belief. The main teaching of Buddhism concentrates on Karma (the accumulation of sin and good deeds) and reincarnation

(being reborn). According to these two principles, all Buddhists believe that the status, which people have, is the result of Karma. Therefore, they easily accept these hierarchical differences. Moreover, they tend to treat people according to the status attached. As a result of this idea and the “grateful relationship” which was found in the national survey research by Komin (1995), it prevents Thais from challenging authority (Fieg, 1989). Secondly, the questionnaires could not be sent to all teachers. Asking about the possibility to distribute the “servant-leadership questionnaire” to the teachers with my pilot, one pilot sister who works in a vocational school explained:

it is impossible to pass the questionnaire in the organization, the principal usually approves the questionnaire first, this kind of questionnaire directly judges the principals themselves, they still cannot accept direct judgment (Pilot 2).

This statement is supported by Komin (1991), who found that Thai people are concerned about “face saving” or “ego orientation”. Moreover, making the principals feel uncomfortable should be minimized or eliminated if possible, because it would provide more difficulties in getting any information from them.

As a result, the only thing that could be done was to accept whatever results were shown from the nomination technique. However, hopefully the ‘true’ servant leaders would be revealed while shadowing and later on through the research with teachers in the schools. However, as this study is comparative, which aims to test and provide clearer pictures between using the servant leadership style and other leadership styles, it was necessary to find five other principals who were not perceived as having Greenleaf’s servant leadership characteristic, or at least not to the same degree. These five principals were selected randomly by the number of times they had been nominated and also from the school characteristics such as the number teachers in the selected school (See Appendix VI). In order to maintain the confidentiality of the interviewees, the researcher can note only that all eight schools were large, having between 2,000 and 5,000 students on their rolls, and offered classes for students from primary to higher secondary school level. The number of teaching staff ranged from 100 to a maximum of 300 teachers (for this reason, details of the involved schools in the study are not provided).

Ten principals from ten schools were selected - five were identified through the nomination technique and the other five were self-selected (by the researcher) to

participate in this research. All ten were contacted to ask for their cooperation and formal letters, together with the consent form for doing research (with reply envelopes) were sent directly to the principals. The consent form for research clearly indicated the nature of the research project, its aims and objectives, the procedures to be followed and the research techniques to be deployed. Nine of the ten chosen principals agreed by signing and returning the consent form: five from the “community designated servant leaders” (CDSLs) group (suggested by nomination result) and four from the other principals (OLs) group (selected by using ‘match-pair’ criteria). (Appendix VI provides further details of the selection process).

6.9 In the field

I would like to support the statement of Devereux and Hoddinott (1992, p. 10) who said that “fieldwork is always full of surprise”. Everything was not running smoothly according to the plan. After following up by telephone to make the specific appointment dates, only four principals out of nine agreed to participate! Perhaps, unsurprisingly, all four were in the ‘community designated servant leader’ (CDSL group). The operator passed the telephone on very quickly; although they all asked for my name and the purposes for calling the principal. All four principals with whom I had interacted, gave me very good cooperation. I then set the shadowing date. I told them that I would arrive at the school before school began.

As a result, I could get an appointment with only four CDSLs’ schools out of five schools as had first been planned. According to the original plan, I intended to do one day shadowing and conduct the interview the next day. However, it could not be done. All the principals encouraged me to do the interview on the same day. So for three CDSLs’ schools the interviews were undertaken after the school finished. In one school, where the principal had undergone a knee operation, and needed rest in the afternoon, she asked me to interview her before lunch.

During the week in which I spent time with CDSLs, I tried to contact other principals. I could only contact one (other leader). Since at first, I did not want to use social relation to contact them by their mobile phone numbers. I contacted them through the school numbers. It was very difficult to get through to the principal. In one school, the operator answered the phone, asked me my name and purpose. She transferred the

lines to the principal, but the principal told her to tell me to contact her (the principal) next week. I then told the operator that I just wanted to make an appointment or to ask if the principal would like me to go to make the appointment in person, which was still okay by me. I just wanted to know the date. The operator said that she had told the principal that already, but the principal said that she was busy, and that I was to call again next week.

When I finished with only one principal, I had no more principals to shadow or interview. So I tried hard to get through to the principals. I then had to use social relations, which was recommended by Buchanan et al. (1988). I contacted the sisters whom I know and asked how could I contact some principals. So they connected the telephone for me. At last, two of the principals gave me permission to shadow them.

At that time there were four CDSLs' schools, and three other leaders' schools. It proved impossible to make contact with the others so I decided to use my contacts and social relations again. I asked the sisters whom I know to contact the principal first, who then agreed to participate. At that point, I had to be pragmatic although I had eight schools involved in the study but not the original four pairs that had been carefully selected (see Appendix IV), since two principals in each group did not want to participant in the research.

6.10 Shadowing: an alien concept

Although shadowing was successful when I did my pilot study with the headteachers in London, shadowing in Thailand seemed to be a different story! Even though I expected some difficulties because of cultural differences, the reality I faced was much more different than what I had expected. I guessed that, it might be because in Thai culture, it is very strange to follow the principal like her shadow for a day. Even if I got cooperation from all four CDSLs, I could not get as much information about their daily activities as I had hoped. I asked a principal after I had finished shadowing about her feelings about the experience. She explained that for a day, it is OK, but if it were for longer, she would not able to allow me to do so. Another principal told me if the one who came to shadow was not me, there would be no way for her to allow that person to follow her.

Fortunately, shadowing revealed some behaviour of the principals although shadowing seemed to be an “alien” concept in Thailand. The major research techniques of data collection in Thailand are only interviews and questionnaires. The questionnaire is the most widely used method; nearly all masters and doctoral dissertations have adapted this method. Gartell and Gartell (1996) explained that although the positivist paradigm has declined suddenly in Europe from 1980, it is still preferable in North America and Asia.

While shadowing in England, the heads acted as they do in their normal life. The principals and I had very little conversation. On the other hand, in Thailand, it seemed that all the principals did not understand the “shadowing” concept. They could not work as they do in their normal life. They were anxious about my following them all the time, so conversations commenced from the time since I first met them at the beginning of the day. It normally stopped when they needed to do paper work or a teacher came to seek advice. They all talked and explained their management style to me while they showed me around the schools. However, luckily, I could see the interaction between the principal and the teachers, which allowed me to note the characteristics and school environment between two groups.

Dimmock (2002) explained, “cultural differences can account for why certain research paradigms or methodological approaches are particularly inappropriate in some settings” (p.36). These problems about “shadowing” could relate to Thai culture: which is rooted in high collectivism which is coupled with high power distance and also including a high level of uncertainty avoidance (Hofstede, 1991). Moreover, the predominant cultural feature which lays strong emphasis on being “sympathetic” and “helpful” which is embedded in Thai culture (Prasertsint, 2000, p. 21) could also have been a stumbling block while I carried out my shadowing. Since the principals asked me when I arrived in the school, why I was shadowing them, I replied, “(...) to see the way you lead and work in your school. I did not have any management experience in school, so I needed to study from you”. Then they all told me about their experiences and the way they lead their school. The informal conversation and the clarification of doing some activities always backed up their behaviour. One of them brought me her portfolio about the way she has managed and led her school, and full of good intention she started explaining to me to help me

understand about the leadership style she has been practicing. High in “power distance” could be seen as another problem because some of them, with whom I am not familiar, could perceive me as “a young girl”. They may have the question as to why should she, the principal who has a very high status, have someone follow and observe her all day? High in “uncertainty avoidance” (Hofstede, 1991) could be another essential factor, which made the principal feel much more uncomfortable in Thailand. In high uncertainty avoidance culture, people tend to perceive unknown situations as threatening so that people tend to avoid them. As a result, they tended to conceal the information as they do not know how I would use that information.

6.11 Interviewing the principals

The interviews with principals were planned to be done the day after shadowing them in order to reflect on the shadowing data. The plan also intended to use the tape recorder in order to record, store and retrieve data. The principals would like the interview to be on the same day as the shadowing day. Only two of them agreed for the interview to be recorded. As a result, the note-taking method seemed to be the most suitable solution. They promised to speak slowly for me to write down. They also were forthcoming to share their thoughts as to inform me that in the event I was unable to follow what they said, they would be glad to help me out by repeating whatever they had said. As Blaxter, et al. (1996) explained, things do not always go quite as planned, but the best thing to do is to make the necessary changes and move on to conduct the interviews. This observation by Blaxter really helped me in my research as it turned out to be a useful factor. On the other hand, I had to be flexible with the principals, more than expected because of the “power distance” and the culture of “*Greng Jai*”.

Considering myself as playing the role of a researcher, there are both advantages and disadvantages. I placed myself as the person, who was inexperienced in managing and leading schools, who went to ask them for their advice and also sought their guidance to enrich me in my research as they perceived me, to be learning from their work and all other work related experience. In return, the principals gave me very good cooperation. They still perceived me as a student in their school. They tried to provide me with knowledge, which is the typical way a Thai teacher/leader/educator behaves as there is not much difference between all of them as the approach to the

concept of teaching at all levels beginning from day one at school until that of a researcher is not much different, given the cultural nature and context of the country and the prevalent educational system. Some of them told me to write down the information they gave; they directed me like a teacher commanding the student to write something down in her notebook. The rapport had been already built so it was easier for them to speak. However, because of Thai culture, they tended to give only the positive side of the information and tended to give brief answers wherever they felt a longer answer was not needed. I noticed later on, that after I had closed my interview notebook or stopped the tape recorder, they started speaking without any sign of stopping, as they were back to their normal selves and seemed to be enjoying their chat, much against what had happened just a few minutes earlier, under a more formally structured setting. During the interview session itself most of the questions were answered in as brief a manner as possible and wherever possible a monosyllabic answer would have sufficed, and it had to be further probed to get a response which would have been relevant to both the question as well as the research itself, since, such was the dislike and distaste for a formally structured interview setting.

Although using personal relationships in research can lead to bias, I would argue that this can also be its strength. In Thailand, people usually reveal the information only to those they trust and know. Because of level of high level of uncertainty avoidance and collectivism approach which is culturally prevalent, the people were reluctant to accept outsiders to be a part of their group (Verluyten, 1997, p.33). Moreover, undertaking the research with people who had committed themselves to the cause of their religion, with an intention to serve God, they were afraid that someone might criticize them and also their approach towards their religion. On the other hand, they do not tend to answer all questions directly, as Thais usually do not answer questions directly especially while confronted with situations dealing with criticism. Copper and Copper (1990, p.134-144) explained that Thailand is often described, as a country where indirect communication always took criticism and refusals cannot be indicated publicly.

The problems faced while undertaking the interviews in Thailand were not only the short answers that the Thais usually gave, but also the fact that it was difficult to get their real opinion on some sensitive issues. When I sought further clarifications on the

original answer, they seemed to be reluctant to respond. It seemed to me that the cultural aspects of “face saving, avoiding the idea of being critical” and “indirect communication” of Thai culture should be considered as major barriers faced while conducting interviews. I felt that some interviewees, although they realized the weaknesses of something, tried to cover up by talking only about the positives sides.

6.12 Interview with teachers

Eighty teachers from eight schools participated in the interviews. Unlike interviewing principals in the first field work, the situation when interviewing the teachers was much more relaxed. Getting permission to record the interview was easily reached and agreement reached. Less than ten teachers did not agree to the recording, most of the other teachers agreed without any complaint. Like Chen (2002), teachers tend to accept any requests for the principals had told them to cooperate well for this research.

The interviews from this fieldwork could be considered as enjoyable processes. Lessons learned from the first fieldwork suggested that interviewing in Thai culture needs very good rapport and trust before starting the interview. I started with introducing my name and talking about my research project, explaining about my research objective and focusing especially on enhancing the happiness of the teachers in the school. Confidentiality and anonymity were discussed, and there was also a discussion about the problem which I had faced because of monosyllabic answers which made them provide very long explanations together with many examples.

Especially in CDSL schools, the teachers were very open and enjoyed talking with me. In some cases, the teachers in tears provided examples when as were delighted and blissful for what the principals have done to them as a result in these cases the offer to stop the recording had to make. Many times, the teachers called me by telephone to provide information, they had forgotten. For other leader schools (OLs), the teachers provided shorter answers with few examples. Another strategy which had been implemented was building strong rapport by talking on general interesting topics. Although this friendly style and building up the rapport were time consuming, the result turned out to be a very valuable one.

Moreover, I attempted to have a sense of informal and friendly discussion aiming to formulate questions to tie in with what the teachers had already said in all the schools. Since it is unusual for the teachers to participate in interviews, these were examples given by a CDSL school's teachers, one of teachers who had already retired, she told me that it was the first time in her life to be interviewed. Her body language showed that she was very nervous and stressful.

Although the principals selected the teachers for the interview, two OL principals tended to be more limited in scope for choosing as they were choosing the interviewees by themselves while three out of four CDSL principals assigned this job, the selection of participants, to teachers.

The responses between teachers in CDSL and OL schools were different. Normally, teachers in CDSL schools usually gave examples which they had experiences by themselves, while teachers in OL schools always refer to experiences of their colleagues.

6.13 Questionnaire for all teachers

A total of 1,150 questionnaires were given to all eight principals and a very high response rate achieved (82%). 944 questionnaires were returned: 540 from CDSL schools and 404 from OL schools. After giving all the questionnaires to each principal, an appointment had been making to collect them one week later. All four CDSL principals asked me to receive the questionnaires from the assigned teachers as they usually asked one teacher to be in charge of the questionnaires. Only one OL principal told me to receive the completed questionnaires from herself.

The questionnaire used in this study had three parts with a total of 60 closed questions and one open question. The first part asked personal data characteristics, the second part concentrated on motivational level and factors which affect their motivational level. The third part focused on the feeling towards their principals. (A copy of the questionnaire is reproduced as Appendix V).

6.14 Data analysis

Quantitative data

SPSS software has been used for the analysis of data from the questionnaires. All returned questionnaires, were numbered in order for tracing back before keying the data into the software. For the personal data characteristics of the participants in both groups (CDSL and OL), using a descriptive statistic, followed by using a descriptive statistic analysis of the present and past three years of the motivational level of CDSLs' and OLs' teachers. Pair Sample T-Test were used to compare present motivational level with the motivational level of the past three years. Following this, an Independent Sample T-test was used to compare the motivational level between these two groups. T-tests were performed to compare the feeling towards their principals between both groups of teachers. Furthermore, Chi-Square and Co-Relation analyses were performed to identify the relations between motivational level and the feeling towards principals. Moreover, One-Way ANOVA was used to identify differences between personal characteristics and motivational level. Finally Factor Analysis was conducted to present the motivational factors.

Qualitative data

After having completed the shadowing and interview sessions, I started analysing the data collected while shadowing them. Normally, the data that were collected while shadowing was consolidated and re-written at the end of each shadowing day. Before I did my re-writing, I normally spent time as I sat down and reflected on all that had happened during the course of the day as I recalled from memory the entire day's events and also how they had taken place and also to check what indeed had been the highlights of the day's proceedings, recalling them frame by frame. After finishing with the data that was collected while shadowing them, transcribing or re-writing the interview was done next. Normally, the re-written versions were finished the following day after the interviews had taken place. Before the transcription process, I read and re-read the notes, and listened to the recorded tapes several times in order to recall the interview scene. The interview was then transcribed or re-written. I first wrote them in Thai in order to ensure their accuracy. After finishing all the notes in the Thai version, my next job was in translating them in into English, since, there

were many problems which I encountered during the translation process as it is never easy to blend two different languages and try to bring them into a united focus in terms of their meanings. The translation problem was also faced by many researchers in non-Western countries such as Chen (2002) and Oduro (2003). Sapir (1956, p.69) explained that:

No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

Although I realised that “complete equivalence (in the sense of synonymy or sameness) cannot take place” (Hawkes, 1994, p.15) in the translation, I tried to achieve the “coherence” concepts which has been suggested by Chen (2002, p.168). Therefore, the accuracy of meaning and find the most similar terminological adequacy as possible would be main strategy in the translation process.

For my case, some of the terminology did not exist in English. I had to insert some clarification or change the words, or even the context of the words here and there and had to be at times editing it, in order to make it more intelligible in English.

The differences between the Thai language which was the medium used by the respondents to communicate and the translated form in English could at times make a significantly different meaning. Moreover, the idioms and fixed expressions seemed to be more problematic (Baker, 1992, p.68), when I cannot find the equivalent in the English language. For example, “Jai yen yen”, the figurative meaning would be “take it easy, calm down, or control yourself” when one’s blood pressure has risen and is about to be translated into a verbal outburst or tantrum. It is normally used when one is emotionally upset and anxious (Sapavimolpum, 1995, p.4). The level of language seemed to be another problem, for example, in Thai, there are more than nine words for the pronoun “I”. Not only does translation seem to be the problem, but cultural differences also tend to be barriers in trying to make people from the Western world understand. However, I tried to put my clarification within brackets in order to help the reader to understand them better.

When the English version of the interviews had been made, I started to make sense of my data. Punch (1998, p.199) indicated that the choice of methods of analysis

depends on the purpose of the study. In my case, I used five tactics or ways suggested by Sarantakos (1998, p.324) namely,

1. Noting pattern – themes
2. Counting,
3. Making contrast/ comparison,
4. Making a logical chain of evidences and
5. Finding intervening variables.

I then started to read and re-read them, starting from the first highlight of key words throughout the interview responses in order to find out the common themes for developing the initial codes. This was followed by using lines and arrows to represent relationships between themes and sub-themes. After seeing the relationship in some interview answers, I used the advantages of software for “copying” and “pasting” the answers into a new arrangement. I re-arranged all the interview responses into similar orders. After that I placed the answers of each principal into two groups, ‘community designated servant leaders’ (CDSLs) and ‘other leaders’ (OLs). The answers had been put according to the questions set earlier, hoping to find out the differences between the two groups of the sample.

In the initial stage of analysis of the principals’ interviews, in order to ensure a clear picture of the similarities and differences, I used the matrix suggested by Miles and Huberman (1994). I drew a table with nine columns. The first column was assigned to the codes that had previously been set. The following eight columns were given to each principal. I then ticked the answers from each principal if they were related to the codes indicated in the first column. After finishing this stage, it was possible to see the similarities and differences between and across the groups. I then looked at the details for each answer by using the “find” command to locate the relevant answers in each interview file.

When analysing the teachers’ interviews, I started with four CDSLs schools, followed by four OL schools. During the initial process, the *open coding* approach recommended by Strauss and Corbin (1990) was used in order to condense the data into categories. The second stage, *axial coding*, followed. During this stage, the five tactics suggested by Sarantakos (1998, p.324) were applied, namely, “noting patterns and themes, counting, making contrasts/comparisons, making a logical chain of

evidence and finding intervening variables. *Selective* coding was conducted next, in order to select the responses that could be used to answer the research questions.

Moreover, the “central meanings and categories” approach, suggested by Grace (1978, 1995), was adopted for the analysis of principals’ and teachers’ interviews. Grace explained this approach as follows:

Central meanings and categories were taken to be those aspects of their discourse to which they devoted most time; to which they frequently returned as a point of reference and in relation to which they exhibited particular engagement in terms of emphasis in delivery and greater animation during the interview (Grace 1978, p.114)

In order to find central meanings and categories, Grace’s approach (1978, 1995) was used together with suggestions from Wellington (2000). Wellington (2000, p. 145) suggested that the researcher should look for commonly used words and phrases, buzzwords, and commonly used metaphors.

After finishing the initial analysis of each group, cross-case analysis followed. The meta-matrix suggested by Miles and Huberman (1994) was used in order to conduct systematic comparisons. In a similar way to the method used to analyse the interviews with principals, a large table was set up with nine columns, one for each school. The first column was assigned to the themes and sub-themes that had previously been set. The selected data that were related to the codes were then added to the appropriate columns of the table, according to the school’s name.

6.15 Ethical considerations

Since “the pursuit of truth is a problematic notion” (Bush, 2002, p.74), ethical and moral considerations have been evident throughout the research process. In this research, the most important ethical considerations are as follows: a) informed consent, b) privacy, and c) confidentiality and anonymity.

In the initial stages, after choosing the school samples, informed consent forms were sent in order to ask for **voluntary** participation in the research. Homan (2002) pointed out that many researchers commonly utilize powerful gatekeepers to gain access to research sites, in order to smooth the way to gaining access to participants’ data. In this research, although the researcher asked for permission from the authority to

conduct research in schools, voluntary participation was always at the core of the study. Informed consent forms were sent to **all** principals. Although the consent forms were signed, two principals later decided that they did not want to participate: as a result of the ethos of voluntary participation, the researcher therefore respected their decisions.

Diener and Crandall have defined the meaning of informed consent as “the procedures in which individuals choose whether to participate in an investigation after being informed of facts that would be likely to influence their decision” (cited in Cohen et al., 2003, p.51). Informed consent requires the provision of “reasonable information” (Cohen et al., 2003, p.51; Nachmias and Nachmias, 1996, p.84) about the research: thus, the research purposes, questions, and the methods to be pursued, as well as the confidentiality and anonymity of the participants, were mentioned on the consent forms. A sample informed consent form is provided in Appendix II. However, “full information” is impossible to achieve in practice (Cohen et al., 2003, p.51). Nachmias and Nachmias (1996), using Paul Reynold’s words, explained that, “if there were full information, there would be no reason to conduct the research - research is only of value when there is ambiguity about a phenomenon” (Nachmias and Nachmias, 1996, p.84).

Although the nomination process mentioned comparison, it was not re-emphasized at all in the later stages. Far more difficulties were anticipated if the participants had known which groups they were in, and getting information in Thailand is very difficult, not only in my case: well known researchers have also faced this problem (private communication). If the principals had known that they were being compared, they would have been very unlikely to cooperate. However, when I explained my research purposes to all my interviewees, I told them in clearly defined terms that my focus was on “servant leadership”.

I recognized the possible ethical problems that I faced, especially in the sense that “telling the truth can bring harm to others” (Pring, 2002, p. 119) and the duty of the researcher is in “pursuing and telling the truth” (Pring, 2002, p.120). In order to resolve this conflict, I used “virtues”, which Pring (2002, p.124) defined as “the disposition to act appropriately in a particular situation”. The following “moral virtues” were used as guidelines throughout this research:

The moral virtues would be those concerned with the resistance to blandishments or attractions which tempt one from the research, even where the intellectual virtues press one to go on: courage to proceed when the research is tough or unpopular; honesty when the consequences of telling the truth are uncomfortable; concern for well-being of those who are being researched and who, if treated insensitively, might suffer harm; modesty about the merits of the research and its conclusion; humility in the face of justified criticism and the readiness to take such criticism seriously (Pring, 2002, p. 124).

In this research, every effort was made to prevent any recognition of participants by guaranteeing “anonymity” and “confidentiality” as the cornerstones on which the entire research process was built. The duty of researchers is to prevent any harm to their participants, especially in a socio-political environment (Bush, 2002, p.89). Anonymity was crucial throughout my research process for both principals and teachers. Moreover, given that my case study was intended for a specific group of people, which would include the sisters in the same congregation, it would be easier for the readers (SPC) to recognize each one of them. During the entire process, I resolved to use pseudonyms wherever possible, ensuring that real names were withheld.

Although pseudonyms could provide anonymity for the teachers, they could not guarantee the anonymity of the principals. This seems to be the most crucial factor for this study. This problem has been faced by other researchers, such as Oduro (2003, p.83), who conducted research in primary schools in Ghana. As a result, I followed his suggestion by consulting the many sources that he cited, such as Willing (2001, p.18), Kane (1990, p.212-21) and Mason (1996, p.159-163). A similar solution was applied. He suggested that the full thesis should not be made available to the congregation. However, a compressed report, which could be prepared in such a way that the anonymity of the principals could be ensured, will be provided to the Thai SPC congregation.

However, I have always realized the dangers that the interviewees could face in the future if this thesis were to be read by the congregation. I therefore cannot provide descriptions of the schools or examples of interviews with OL principals and teachers in OL schools in an appendix, in order to ensure their anonymity and confidentiality.

Moreover, when the teachers provide negative information on their leaders, the pseudonyms of the schools will not be cited after the pseudonyms of the teachers.

Additionally, ideally, this research should set out to compare the 'best' and 'worst' principals according to the nomination points. However, I realized that that it would be ethically wrong towards the principals who had cooperated in the study if I conducted such a comparison. Consequently, although this research is a comparative study, it does not compare the 'best' and 'worst' cases. Instead, it compares the 'top' principals with other 'ordinary' principals. Instead of choosing comparative groups from the five names from the bottom of the score board, it therefore made a decision to chose and compare 'matched pairs' or 'like with like' according to the characteristics of the schools.

Although the researcher promised anonymity throughout the research, it might be argued that categorising principals into two groups and naming them (CDSL – community designated servant leaders; OL - designated other leaders) could raise other ethical issues, since most of them (seven from eight) had received votes from their colleagues (see Appendix VI). The comparative group could feel uncomfortable with the name, because 'servant leader' seems to be the normative preferred name for religious leaders, and every principal would like to be called a 'servant leader' (see Chapter 9), following Jesus Christ's model. However, the criteria for separating groups were based on Greenleaf's characteristics, which as outlined in Chapter 4, revealed that his theory is not suitable for Catholic educational leaders. Consequently, the terms 'community designated servant leaders' could not affect the dignity of the participants.

Moreover, when considering my role as researcher, I placed myself at the middle of the continuum between the total insider and the total outsider. I thus had to consider the ethical guidelines for insiders. As stated previously, given the high level of collectivism that is prevalent in Thailand, people usually prefer to speak and share their feelings only with insiders. Bush (2002, p.80) warns insider researchers on how they can use all the information available to them. For me, every time I interviewed teachers or principals, I told them at the outset that they could feel free to talk frankly. I assured them that if they wanted to say anything 'off the record', I would not write

it down or use it in my research. This has always been my philosophy, when it comes to respecting their feelings and safeguarding their interests.

During the innumerable informal conversations in which I was engaged with teachers and principals, I was under the impression that this would definitely be beneficial to my research. After the interviews had been conducted, I would either call them, visit them or leave a message asking to be called back, wherein I would take the opportunity to ask them whether I could use the information that I had gathered from them and through them for my research. Fortunately, all agreed.

6.16 Limitations of this research

From a methodological perspective, this research is limited. It was based only on one Catholic religious Congregation in Thailand and can thus not reveal many differences in terms of values and leadership styles. Although a proposal was made to conduct comparative studies between Catholic and public schools, access to public schools was denied. The research did not include the students' and parents' perspectives. As a result, only the perspectives of teachers and principals have been studied.

Additionally, this research did not focus on the macro level of educational settings as its focus was on religious-run private schools. Neither did the research attempt to answer questions such as how the schools could maximise their performance (for example in term of students' academic results, nor how the principals could survive in a competitive market).

Although 'gender' could be considered as an important factor at this present time, this research does not include views from feminist research as a focus of comparison, since the study focused only on women Congregations.

Summary

This chapter has outlined the research design, methodology and methods used in data collection. The case study was employed as the strategy and method to collect data by using shadowing, interviews and questionnaire techniques. Table 6.1 provides an overview of the timetable of the research.

Main Activity	Month	Year	Place
Research design	October-December	2003	England
Nomination process	January	2004	Thailand
Sending consent form to principals	March-May	2004	England
Pilot interviews with principals	April-July	2004	England and Thailand
Pilot shadowing	July	2004	England
Shadowing and interviews with principals	July-August	2004	Thailand
Data analysis (shadowing and interviews)	August-October	2004	England
Pilot interviews with teachers	October-December	2004	England
Pilot questionnaires	January	2005	Thailand
Interview with teachers and questionnaire distribution	January-May	2005	Thailand
Quantitative data analysis	March-May	2005	Thailand
Qualitative data analysis	March-July	2005	Thailand and England
Data discussion	July-December	2005	England
Writing up	January-March	2006	England

Table 6.2: Research timetable

This chapter also highlighted the difficulties encountered when using Western research techniques in an Eastern country such as Thailand and how they were dealt with. It also explained how the data will be analysed. Finally, the chapter addressed the ethical issues and limitation of the research. The findings, which are presented in the next chapter, will be analysed by using the strategies and techniques presented in this chapter.

Chapter 7

Leadership styles: differences and similarities

This chapter is divided into four parts. The first section reveals the differences between “community designated servant leaders” (CDSLs) and other leaders (OLs) including in terms of their ‘motivational base’. In the second section of this chapter the major principles underpinning their leadership style will be examined. The third section argues that although all principals have the same objective which is to develop the whole person (Vatican, 1970), they employed different methods to achieve this objective. In this section, motivational techniques will be explored. In contrast with the previous sections, the final section examines the similarity between ‘community designated servant leaders’ (CDSLs) and ‘other leaders’ (OLs)

7.1 Why do principals lead differently?

Eight principals were asked about the most important aspect of leading schools. Both groups of principals (CDSLs and OLs) laid emphasis on the importance of human beings, the principals however differed in terms of perspectives. All four CDSLs perceived that the teacher is the most important factor as they believed that teachers are the persons who can teach, and develop the students in all areas, especially in morals and ethics.

CDSLs emphasized the importance of teachers as she believed the students could not achieve anything without them. All four CDSLs valued people as the most important aspect of the schools, one CDSL echoed that the teacher is the priority for leading the school. “(...) the human being. Teachers have to be the first thing to be emphasized on, the students come later” (CDSL2)

In contrast, all four OLs valued student as an important factor for them. They suggested that they should use their power to make the student happy and maximize benefits for their students in terms of spirituality and academic progress as they saw their prime responsibility to develop the student to be a whole person. One OL mentioned:

I emphasised the academic excellence of the students. The second thing is the morals of the student...The students should follow the rules and regulations. They need to have discipline. (OL3)

Important differences were found when examining how principals' religious teaching influences their leadership styles. The CDSL group tended to use a style which was embedded with the virtues of showing 'mercy and justice' and paying more attention to their religious appearances, whereas other principals focused on rules and regulations in the sense of being right or wrong. OLs also aimed to lead the school to be successful and gain popularity.

The principals were asked, "How does your religious commitment influence your style of leadership?" The responses from all four CDSLs and two of the OLs were direct and to the point, as they named the religious teaching, such as showing mercy, being compassionate and always willing to administer justice, etc. The other two OLs struggled to answer. They did not seem to understand the question and asked, "What do you mean?" When the researcher tried to explain it to them again, their answers tended to focus on the teaching of catechism and Catholic religious rites in the schools.

All four CDSL principals mentioned that they use mercy and justice together when they lead the school. Only one principal from the other group mentioned embedding mercy and another mentioned justice in their style. One CDSL remarked:

I use the same techniques in different schools, which is being merciful, and flexible. Some people think that it's too weak, but for me, I think it works very well. I try to show mercy, and integrate that with my faith plus my belief. But we need to have reasons. We cannot use only the secular technique (task oriented). We should mix it with our religious belief. I also serve them in my daily life. I help them arrange the table. Some of them told that I am the leader who wants to work, because I do all jobs whatever I can do and, not, only the principal's work. (CDSL4)

Another CDSL clarified the meaning of "being merciful" as being composed of love and forgiveness, and explained:

(...) love must be composed of understanding, give them time and opportunity, and forgive. (...) we should forgive 7 x 70 times like in the gospel. (...) being merciful is love plus forgiveness. (CDSL1)

Although CDSLs believed in the power of mercy, they realised the weakness of only using a merciful principle which could lead the schools to chaos. As a result, they proposed that mercy and justice should be used in a complementary way.

Love and justice must be used together, being merciful: love, give them love, give them an opportunity, give them time, forgive them. (...) Justice for school and for students. We need to give them justice; they should give the school justice in return. When I give them a reward, I give them all. But for the salary, I give them according to their work. (CDSL1)

Community designated servant leaders also focused on forgiveness. One of them explained that forgiveness could help them to correct the teachers' mistakes and allow them to grow as a result out of that mistake.

When they do something wrong, we should forgive. In my previous school, there was one male teacher, who could not do anything well. But I did not want to dismiss him. I gave him opportunities and rewards as well. There are many teachers who come to ask me why I needed to keep this person in the school. I then answered we need to forgive 7 x 70 times. We should accept him as he is. We should build a good environment like a family environment. (CDSL1)

Although the other group of principals (OLs) made reference to love, being merciful and just, they tended to focus on the senses of right and wrong and the catechism for the students.

I concentrate on the right and wrong and religious sides. I focus on the religious rite; the prayer should correspond with the feast day. Catechism is important. For me, the commandment is very important. If someone does wrong according to the commandment, it is seriously wrong. (OL2)

.....love and mercy. But I do not give every thing they want. I need to consult the human resources department. I give them whatever they deserve. (OL1)

The leader should have ethics. I always insert some religious thought in to the meeting. During the religious ceremony, I will teach and explain to both teachers and students. (OL4)

7.2 How do principals lead differently?

In terms of missions, it was commonly mentioned by CDSLs that every school in the congregation must have the same mission and use the same policy; the practical ways to do this could be different. The principals could choose their own strategy to fulfil its objective. This is reflected in the following comment:

(Every school must follow) the mission and policy of the congregation, which is, to develop the “whole” human being. This is the most important thing. We have the same mission in every school. However, the practical ways must be different, for they depend on the nature of the community and schools. (CDSL3)

Although the principals in the congregation have the same vision and mission to accomplish, which is to develop the student to be a whole person by providing an all-rounded education based on Christian values that enhance the quality of life both spiritually, materially and academically, they are able to use different methods to fulfil this vision. An analysis of the data showed that CDSLs used four working styles while OLs used three working styles. These are outlined in the next two sub sections.

a) Designated servant leaders’ working styles

Data from the interview showed that there were four aspects of CDSLs’ styles of leadership that were not so apparent amongst OLs. They were: 1) People centred, 2) Care and support, 3) Flexibility and generosity and 4) Dialogue for underperforming staff.

Different methods occur because of the different perceptions of the principals. All four CDSLs preferred to work with the teachers as their way to achieve the vision of the school. CDSLs believed that the leader must not only command or direct the teacher, but that the good leader must work together with the teachers. One CDSL mentioned the importance of working with teachers and echoed that the leader must stay beside the teachers all the time, especially when they need help and support. She noted: “The principal and the teacher must be good friends...I will work beside them. I want to observe and see that I can really help them.” (CDSL3, Shadow 9.20)

It is interesting to note here that all four CDSLs mentioned that they all employed participative techniques as they see and realize the ability of the teachers. Perhaps surprisingly, only three of the four CDSLs agreed that the use of team work is important in the schools. CDSL1 pointed out that she used the 'team work' techniques in all schools. She further explained that she used 'team work' in the school although she realized that it was not working as effective as in her two previous schools.

Three of them aimed to use 'friendly' styles, while the other CDSL still saw the importance of 'strong' leadership style. Only one CDSL said clearly that she needed to use both autocratic and participative leadership styles together. She explained:

.... 'mix them' (autocratic and participative). I have to be flexible and use push and pull. I used both democratic and autocratic leadership styles. It really depends on the situation, as I told you that we have to deal with people. Different people have different attitudes and characters. From McGregor X and Y theory, some are creative and make sacrifices while some are lazy and avoid doing job. So different styles must be used.... I have to perform autocratic leadership styles for the urgent work. I also used it with the teacher who does not have experiences in those kinds of jobs. When the teachers know the job very well, I used the democratic leadership style. (CDSL2)

The other CDSLs strongly disagreed about being an autocratic leader. They believed that an autocratic leader could not work in the schools at the present time. One of them explained:

It's no good now (autocratic leadership style). The teachers will be depressed and they will be afraid to contribute their ideas. They will not share responsibility. It's very difficult for a dictator to lead people successfully. Because they will not work beyond their job.... The dictator is good for other kinds of industrial work. For example, the teacher of the doctors' should be a dictator because he/she should direct the students to give the correct medicine. In school, it does not work.... I hate dictators. I prefer them to create the ideas and be brave to implement them. We will share the obligation. I do not like to command. I will ask what the result is during the meeting. I will give the information. If they do not agree with me, we will reconsider again. If my opinion really does not work, I will accept their opinion. But if I want them to agree with me, I will persuade them by giving them reasons for it. (CDSL1)

A second aspect of CDSLs' styles concerned care and support. Working together with the teachers could be one reason which makes CDSLs understand the teachers' feelings. One CDSL explained, "When the staff clean the floor, I do it too...I will

know how tired they are. I will understand them.” (CDSL1). Another CDSL explained it was necessary to understand teachers first, after that, the leader can then accept whatever they are.

We should accept whatever they are. Everyone is not the same... When I give them work, I normally do not expect the results to be the same. Because of a different time and a different environment. I just want the best from them. (CDSL1, Shadow 10.00)

The interviews revealed that CDSLs accepted the mistakes of teachers in order to use those mistakes for further development. One ‘CDSL’ pointed out (during the shadowing):

I consider (their) mistakes as an experience. We must serve and develop. When I give them responsibility and work.... When I let them work, if they try their best, I accept all the results. We must help them to develop. (CDSL3, shadow 9.20)

CDSLs strived to understand the nature of human beings and accepted their mistakes; they realized that they couldn’t expect perfection from them. One CDSL explained about flexibility and generosity when dealing with ideas:

We have to be flexible in some situations (...) the authority should “be generous”. The principal should have an open mind, and always listen to everybody because we need to listen for information. The principal should give them the opportunity to think. For the principal who holds on to her own opinion, brainstorming must be used. When they do not share my opinion, that’s all right with me. For that, we should clarify and accept their idea if it is better (CDSL1, shadow 10.00)

She further mentioned the benefits of being generous and she believed that generosity could prevent people from telling a lie:

I have to make them know my generosity. So they do not need to lie. For example, when they need to go out, they can tell me the truth. I give them permission. So they do not need to lie. If you do not want them to lie, you need to be generous. (CDSL1)

Although they tended to be more flexible, kind and generous, they also wondered whether it was weak leadership style. One noted:

When asked “What leadership techniques have you used in the different schools?” (...) Mercifulness, and flexibility. Some people think that this is too weak. But for me, I think it works very well. I used mercifulness plus my faith plus my belief. But we need to have reasons. We cannot

use only secular technique. We mix it with our religious beliefs.
(CDSL4)

One mentioned, “I told them (the teachers) not to use my flexibilities and generosity in the wrong ways. Please use my generosity to make you happy to work.” (CDSL4)

Another CDSL emphasised that kindness is not the same thing as “spoil”, when she noted:

We need to provide them with whatever they need. We need to participate and work with them. We need to help them like Jesus.

When the mistakes were made, three out of four CDSLs preferred to warn the teachers and students by “speaking nicely”, teaching them and giving the reasons.

The school is not prison... the school is for teaching for both teachers and students. *(She continue to clarify the definition of the school in Thai language. The school is for ‘ob-rom-sang-sorn’. The equivalent in English language is to preach.)* It cannot see any meaning correspond with punishment. So if they did something wrong, we need to teach them (...) I need to speak (dialogue) with them. Teach them and give them reasons. Talk with them. Be patient with them. But we must not use our kindness in the wrong way. We need to have a reason. (CDSL.3)

For the one who tries to avoid working or does not have any responsibility when I learn it from the head of department, I will check it myself. I will see whether the teacher understands the job or not? And the reason why they do not want to work. If it is too much, I call them to clarify. For example, if they had any problems both personal or work-based, I try to help them and persuade them to work for the school (CDSL1)

b) Other leader working styles

There were three aspects of OLs’ styles of leadership that were not so apparent amongst CDSLs. These were: 1) Rules and regulation centred, 2) Traditional management styles, and 3) providing more work for the ‘lazy’ teachers.

All four ‘community designated servant leaders’ tended to accept the “best” from their people, while OLs expected the teachers to perform the job perfectly and to adhere strictly to the rules and regulations of the school. OLs were more rigid and closely followed the rules and regulations. One OL mentioned:

I explained the rules clearly for the students especially in the orientation. I explained clearly to the parents. Every document had to be recorded and signed by the parents for the evidence. Two months ago, I just dismissed a grade 12 student. (L2, shadow 9.00) It would also be the same with the teachers, if they do some thing wrong; I let them sign the documents. Everything should be in written form (OL2).

During the interview the books, in which the mistakes are logged and signed by many teachers, were shown by most of the OLs (three out of four). The book is called “behaviour book”. An OL noted:

If I see the teachers sitting during the teaching hour, I will warn the department head to warn them. The teacher needs to sign a warning paper. Everything needs to be in written form. (OL4)

Although OLs, as religious leaders realized the importance of being merciful, the principals perceived the weakness of showing mercy to all people. As a result, one OL explained that she had to choose the persons to whom she would show mercy:

Sometimes we need to be strict because they do not love this career 100%. I need to use mercy. But the rules are important. We need to follow the rules. But mercy should be considered individually. It depends on the situation. Forgiveness is important. Justice should be considered. (OL4)

It should be noted here that in the principals’ interviews not a single CDSL mentioned anything about written documents.

Other leaders preferred to direct others to work according to their command as the principals thought that they themselves had much experience. One example was observed while undertaking shadowing in an OL’s school:

During the meeting with PE staff in one OL School, the OL principal tried to explain about the number of hours the teacher must teach, since the principal believed that every teacher should have equal working hours in all subjects. The principal was standing in front of the whiteboard asking for information about the present working hours of PE staff; when she realized that the number was wrong, she proceeded to tell off the middle manager. She said “when you (all of their management team) could work on your own, you gave me the wrong number last time. We need to start to plan again. Give me the correct information.” The teachers seemed not to understand. The principal then asked “...when will you understand me? This should be the last time. (...) Do not tell me any thing, because it’s a command” (OL1, shadow at 8.55)

Although OLs preferred to use more traditional leadership styles, one of them explained that the autocratic leadership cannot be used at present as in the past. The use of reason and persuasion were more effective ways. She said:

...at present, it is very difficult to exhibit the autocratic leadership although it still can be used in some cases. But normally, giving them reasons and the benefit of them is a much better way (OL2).

She (OL2) further explained about the need for 'organisational focuses as the first priority of everybody in the schools'. She continued "I told them to see the importance of the organization. I want them to realize that the organization provides them with the means of earning a living".

Three out of four OL principals pointed out their practice when dealing with underperforming teachers. They referred to this group of teachers as 'lazy' teachers. and normally gave extra work and set deadlines for them. One of them explained: "...for those who are lazy, I will give a deadline for them. I often give them work so they cannot be lazy" (OL2). Another OL showed me the timetable, which indicated the hour for preparing lessons and checking lessons for the teachers. She explained "I give them more work. I gave them the timetable to do everything. I give them one free hour per day" (OL3).

Moreover, two principals (one from each group CDSL and OL), mentioned that they used Deming's management theory. The CDSL said:

I also use Deming (PDGA) theory, planning, doing studying and acting. Although the school already has a good system, the follow-up process is very important. I emphasis the follow up process a lot because not all of the teachers provide good cooperation. (SL2)

7.3 Ways of motivating

Motivation is another area which revealed differences between the principals' leadership styles. The data indicated that CDSLs emphasized both intrinsic and extrinsic motivational methods, while OLs used only one of them. The section begins with a consideration of extrinsic motivational techniques.

Although external rewards can be made up of things other than money, financial reward could be considered the most obvious external motivator. Interviews with both groups of principals discovered distinct differences. All four CDSLs agreed that money was an important factor to motivate teachers. One of them did not mention it directly during the interview, yet, from the informal conversation I had with her during the shadowing, the centrality of money in motivating the workforce emerged. She mentioned, “They need money, don’t they? If they need it, I give them some” (CDSL2, Shadow).

For another CDSL, money was one factor which could stimulate the decentralized policy. She explained that although she tried to implement the decentralized policy, its success had been marred by limited funds. Without the power to use money, the teacher would not have complete power to make a decision and stressed further:

In the distribution of power to the teachers. I gave them encouragement and opportunity. I gave them a budget. (...) let them have the opportunity and power to make a decision. (CDSL3)

Although all CDSLs recognised the significance of money as a major factor to motivate teachers, they were also afraid about using it too much as a motivator. As they are religious, they did not want others to view them as “using money to buy people”. (CDSL1)

I gave them money. I wanted them to love the career. I did not like to use money to persuade them. But people need money. I gave it to them but I did not buy them. (CDSL1, shadow)

Normally, Thais give money for special occasions. All CDSL used special occasions to give money to the teacher as well as for their extra work.

I will normally give the bonus (usually money) once a year. For the secondary school teachers Grade 10-12, if the students achieve some reward, I normally give them gold (CDSL2).

In spite of the importance placed on using money to motivate teachers, only two OL principals mentioned using money to motivate teachers. One OL noted, “For extra work, the money from all teachers will be divided for every one.” (OL2)

Although another principal from an OL school did not mention money when asked about her motivation techniques, she explained about using money to motivate

teachers and said that it depends on the characteristics of the school. She gave the example of her former school, where the teachers have had many years of experience.

It depends on the characteristics of the schools. For example, my previous school is an old school. I need to motivate the teachers by using money. For example, I provide them with extra money from extra classes. I will add up all the extra money and divide it for all teachers. (OL1)

All four CDSLs realized the importance of using financial reward to motivate teachers, they also saw the importance of encouragement and raising morale.

Encouragement is important. Help them solve their problems. I normally use, "How can I help you?" How about the students? Are you tired? If you want my help, you can come every time." (CDSL1)

I gave them encouragement and opportunity. (...) The principal must stay beside them. (...) Give them encouragement. If there is a problem, let them have the opportunity and power to make a decision. (CDSL3)

Surprisingly, only two of the OLs noted the importance and use of raising morale and encouragement to motivate teachers. However, they did not give any detailed explanation as did the CDSLs.

Three out of four of the CDSLs agreed that accepting the teachers' opinion was a useful technique to encourage them to work

(...) Let them have the opportunity and power to make a decision. I am always with them. We need to work as a team. So we can get many ideas. We need to accept their opinion. (CDSL3)

(...) the authority should "be generous". The principal should have an open mind, and always listen to everybody before we need to listen for information. The principal should give them, the opportunity to think. For the principal who holds on to her own opinion, brainstorming must be used. When they do not share my opinion, that's all right with me. For that, we should clarify and accept their idea if it is better. (CDSL1)

However, some CDSL principals mentioned that it was difficult to encourage the teacher to contribute or make the decisions. One CDSL noted:

(...) The teachers are used to the old idea (autocratic). They were used to the old management style. They had got used to the directing system. As a result, they did not want to contribute their ideas. At present, they nearly understand my style. For my former school teachers, they understand my style. It can be because, I stayed there for 8 years. At

first, I taught them. Later, they presented their ideas. They asked for approval. It's really good. I let them work. (CDSL1)

Praising the teachers was commonly observed during shadowing in CDSL schools. One principal praised the staff members including the teachers at least six times during my shadowing. "Very good, Very good" was always to be heard. The example could be seen during the shadowing such as:

At 7.45, she went to check the canteen; she looked around the kitchen and the canteen, she praised the cook to me, she said, "this person is very good, she can cook everything." (CDSL1, shadow)

At 8.05, she went to the photocopy room; She praised the teachers to me that they worked really hard. (CDSL1 shadow)

One CDSL explained:

For example, when the students win a contest outside school, I will praise and thank the teachers who were responsible for this group of students in front of others (assembly and meeting). (CDSL2)

However, when asked what techniques they use to motivate teachers, three out of four OLs also used praise to motivate staff. No further explanations on how they used praise were given during the interview. They just provided monosyllabic answers, despite my probing.

Paying attention to staff, valuing them as human beings and giving them respect were additional means used to motivate them to work.

I have to express my concern for their family and private matters. Help them solve their problems. I normally use, "How can I help you?" How about the students? Are you tired? If you want my help, you can come very time. (...) When they are sick, I will visit them. If you need some help about the medical fee, please tell me? When they came back from hospital, I will ask, do you feel good? You can do it very well. (CDSL1)

One CDSL principal preferred to make teachers feel important by telling them to know her good intentions. She noted, "I make them feel that I do not have any bad thoughts about them. Only good intentions." (CDSL4)

Community designated servant leaders believed that to give them freedom to work can motivate them to work for the organization.

When I distribute power, I gave them freedom to work. But the follow up process is important. They then have freedom to work by themselves. We just observe and follow up. The principal and the teacher must be good friends. (...) When I give them responsibility and work. I then let them do it. Then we will use the mistake for development. I will work beside them. I want to observe and see that I can really help them. (...) When I let them work, if they try their best, I accept all the results. We must help them to develop. Money, encouragement and esteem are important for them. (CDSL3, shadow)

Surprisingly, when all OLs were asked about motivation techniques, three out of four mentioned necessities, such as giving teachers free lunch, paying for their uniform, or giving them a limited amount of money on loan, etc. One of them was reluctant to answer and asked, “What do you mean?” with a frustrated face. After a pause, she made reference to “giving trust” to the teachers. Only one principal from the OL group mentioned giving them the opportunity to report on their work.

I told them to see the importance of the organization. I want them to realize that the organization provides them with the means of earning a living. I have never taken advantages of the teachers. For extra work, the money from all teachers will be divided for every one. I will not tell them off immediately, their conscience will blame them. Sometimes, I also praise them. I give them an opportunity to report what they did. According to psychology, they want us to know what they did” (OL2)

7.4 The similarities between ‘community designated servant leader’ and ‘other leaders’

The previous sections outlined the important differences between ‘community designated servant leaders’ (CDSLs) and other leaders (OLs). This section aims to illustrate the similarities among all eight principals.

When all the principals (n=8) were asked about teacher professional development, monosyllabic answers were mostly given. For teachers professional development, CDSLs and OLs used both seminars and conferences inside and outside the schools. They provided neither further explanation nor examples.

Both groups of principals (n=8) agreed that although they tried to implement decentralisation and used informal leadership styles, they still made the final decisions and remained isolated at the apex of the organisational hierarchy. All the principals

perceived that authoritarian leadership could not be used in schools at the present time. However, responses from other interview questions on decision making demonstrated contradictions; both CDSLs and OLs revealed that they still made major decisions alone and sometimes had to force teachers and the boards of trustees to agree with them. One of the OLs said, “it is very difficult for the teachers to protest or disagree with my ideas; normally principals have teachers in their power” (OL4). Consider also the following:

It is very difficult to get rid of a person who loves toadying to principals; they love bringing themselves into favour with the principal by flattering or trying to please me by agreeing with my ideas. I know that it is not good, but what can I do when they all agree with me? (CDSL4).

If I want them to agree with my opinion (when they don't agree with me since they have their own reasons), I will give my reasons and try to persuade them. When I use a lot of examples and persuasions, they normally accept my idea. As you (the researcher) know, they all usually agree with the principal. ... The same stories are found with the board of trustees. Normally, they listen to what their principal says. (CDSL1)

They (the teachers) don't want to think, so I have to think for them. And when I think and give them the best solution, they usually follow my ideas because they believe that it is good for them. (CDSL2)

It worth noting here that in Thailand, people are more familiar with the term ‘administrator’ than the term ‘leader’ in an educational context. This greater familiarity with the term was confirmed during the interviews. All eight principals consistently referred to themselves as ‘administrators’. The term ‘leader’ was rarely used by respondents.

During the interview, all the principals mentioned their managerial duties, especially with regard to dealing with financial policies, budget and resource allocation. All eight seemed worried about the fierce market competition, especially as a result of the growth of qualified government schools. Furthermore, during the economic recession in Thailand, they have been required to come up with the policies that ensure that they could minimize their schools’ outgoings. One principal mentioned:

I must teach them to use things economically. If they do not know how to live economically they will be in trouble. They should know how to use money effectively, so they will not have any debt. We need to teach them how to use the school's electricity economically so they can be economical at home as well (OL2).

Both CDSLs and OLs aimed to maximise teachers' productivity by taking an approach of 'lowest cost' and 'highest return', especially in terms of teacher working hours. One obvious example was seen while shadowing in an OL School: the principal tried to explain about the number of hours that each teacher must teach, since the principal believed that all teachers should have equal working hours, regardless of the subjects they taught (Shadow, OL2). Although this seemed to be much more serious in OL schools, this issue also arose in an CDSL school. CDSL2 said, "I give them a lot of money, so they must work for what they receive".

Although this chapter is about the principals' perspectives, to gain a more rounded or full picture it is helpful to consider others' perspectives. For example, a member of the administrative staff in an OL school explained that she was assigned to work in the computer room, providing services to others and typing documents such as the school calendar, the exam papers etc. The principal and another sister, who were assigned to be in charge of that room, told her that they needed to stay in the computer room in the mornings. During this period, they could only do public work, even though the teachers needed to check homework and prepare their lessons. They could only give computer guidance to students in the afternoons. As a result, they complained that when they were with the students, they were expected to teach them. Thus, they did not have any time to check the students' homework. The principal complained, when they did work such as marking homework in the mornings, that this was a personal task and that they should not do this kind of job in this computer room. She explained:

We need times for relaxation. (...) At present, we do not have time even for checking the students' work: the principal says that checking and preparing work are personal matters. She does not allow us to do it during working hours (T55-OL).

Another teacher remarked:

Everything in this school is very good. The principal is kind, but the one thing I need is a holiday. The principal asks us to come to work on Saturdays and Sundays. Sometimes, on other public holidays, we do not have the day off. I need time to spend with my family. (...) But she gave us a good salary and extra money for the extra working days. (T44-CDSL)

It should be noted here that the research set out to ask about the tensions and

dilemmas of being religious principals in Catholic schools. During the pilot studies, it was recommended that some questions should be avoided, such as dealing with admissions and exclusions; about education for the poor, and about financial support for admitting children. Although I was advised not to ask those questions, some questions were asked at the end of the interview when there was an opportunity¹. A long period of silence occurred, so I decided not to ask these questions in the next interview.

Although information about market values could not be found during the interviews with CDSLs and OLs, some was revealed during the shadowing process. Monetary matters seem to be one of the most important factors for schools. Although the principals did not mention fundraising directly, some private conversations revealed that fundraising is considered to be one of their most important jobs. One CDSL provided a very clear example when she persuaded students to join schools in other English speaking countries to study English. She promised the teachers a reward if they could get four students from each class to do so.

On the other hand, only one out of four OLs was asked and was reluctant to answer when asked during shadowing about the financial support that the school needed to construct a new building, since the principal had showed me the place for new building. It should be noted here that the same questions have not been asked from CDSLs or other OLs which depended on the opportunities that came up, since the pilot study had warned about the consequences of asking these questions. However, during shadowing, a principal showed me the place where she planned to construct the new building, so I used the opportunity to ask this question. It should also be noted here that my feeling at the time was that the principal thought I was trying to find fault with her. She told me that she did not ask all parents for money when accepting their children. She explained that if she set this rule up, everyone would need to pay. But 'not everyone' pays for admission. She explained that she only asked for help from parents if they could afford it.

¹ I asked those questions informally after the interview with little hope that they would be answered. Although I always kept the advice from the pilot study in mind, there were some opportunities to ask those questions. For example, one of SLs mentioned that in the next days, she would be very busy since there would be the new students registered to the school. Their parents preferred to give money to the principals.

Again, in order to see the fuller picture, teacher interview data are used to provide more in-depth information about this issue of 'playing the market', which seemed to be one of the most important things for schools. A teacher from one OL school said:

In the past, the children of teachers and staff (senators) had the opportunity to study in this school. However, since the new principal arrived, the children of staff (senators) have not had the opportunity to study in this school because they have no money. The school now belongs to the rich. (T79-OL)

Another teacher from the same OL school, where financial matters seem to be the most crucial problem, explained:

The principal wanted to raise money for the school so she organised a concert and 'forced' us indirectly to sell five tickets in each classroom. Each ticket is worth 1,000 baht. In other classes, they tried to please the principal: if they couldn't persuade the students to buy tickets, they asked the students to pay 130 baht each and then drew lots. Only five students could get tickets. However, in my classroom, I did not follow this policy. I returned the tickets, and from that time, the principal has always found fault with me. (T77-OL)

During the interviews with the principals, all eight discussed the confusion and dilemmas that arose when using 'religious' teaching in a secular world. Although CDSLs seemed to embed more 'religious' teaching in their professional world, two CDSLs and three OLs seemed afraid that they could be taken advantage of.

One CDSL provided an explanation about how she dealt with people who tried to take advantage of her. Her expression revealed her discomfort when someone tried to deceive her. However, she tended to accommodate her feelings by avoiding such dilemmas from the secular world. She said:

...outsiders (from outside the schools) usually try to take advantage. I think in my 'religious' way that I want to help people. Mother (former provincial superior) taught me that when we help others, for example, by giving money, we should not think about how they are going to use our money. We should be more concerned more about our own intention. (CDSL4)

Two of the four OLs expressed the same kind of discomfort with people who tried to take advantage of them. Consequently, they tried not to be too 'friendly' and acted 'tough' so that people could not take advantage easily. One explained the need to

minimize the use of certain religious teaching, such as mercy. She said, “mercy should be considered individually. It depends on the situation” (OL4).

All eight principals agreed that they could not engage in deception because of their religion. An obvious example could be seen in the case of OL1, who told off her staff with a strong punishment; she excused herself to me afterwards, saying, “I can’t do things decisively because I am religious” (OL1).

Similarly, all the principals valued the correct performance of Catholic rituals, catechisms and Catholic liturgy in schools. They emphasised the importance of Catholic ceremonies such as mass, prayer, donations for the poor, etc. OL2 mentioned that, “I myself have to check the entrance hymns and every hymn which is used during the Mass service so the liturgy will be suitable and meaningful for the spiritual life of the students”. CDSL2 explained:

I act as the leader of the legion of Mary: all Catholic teachers have to come to pray and have a meeting once a week. We have to visit our teachers who have difficulties in their lives. Sometimes, we go to hospital to visit the patients and pray with them. I will teach them about spiritual life in the meetings.

The principals had to act as Heads of Catechism and to check the lesson plans for all Catechist subjects. It was the only subject that had to pass the approval of the principals. They set the activities for Catholic students, such as setting the time of the Mass, practicing the hymns and setting processions for the Feast of Obligation. They usually brought small groups of students to visit the poor and organised games for orphans.

Moreover, the interviews revealed the importance of three religious vows: 1) chastity, 2) poverty, and 3) obedience, which they had to practise. Most of the principals provided further explanation only on the vow of obedience, which seemed to be a problem with regard to the formation and training required of the religious principals

It should be noted here that during the pilot studies, one of the SPC principals, who has been in her post for seven years, pointed out the importance of the vow of obedience. When asked about how she was prepared before becoming a principal, she warned:

(..) You (the researcher) cannot ask these questions because we are religious, we cannot expect any position. It solely depends on a higher authority (a provincial superior). If she (the provincial superior) tells us to do something, we must do it. It is the duty of the higher authority to see that our ability and our characteristics are adequate, but we cannot choose or expect (Pilot 1).

Obedience is one of the three religious vows that are necessary in all religious life. On account of the vow of obedience, the sisters cannot choose to become principals or to take up any other position. When asked about the ideal training required for a 'leader', one explained: "(...) select the right person. We need to pray for them. The authority of the congregation should have the Holy Spirit's grace in selection (...)" (CDSL3).

One of the CDSL principals revealed that when she was first appointed, she did not want to accept, but the superior persuaded her to take up the position.

Mother asked me to be a principal when she first appointed me. I told her that I was not suitable. I was not smart. Mother told me that she did not want someone clever to be principal. She said, "I want you because I want you to be Jesus' witness". (CDSL4)

Another CDSL principal, whilst being shadowed, also revealed her feelings about when she was first appointed:

I was really afraid to be in the position of being in charge. I was afraid that I could not do it. But mother told me that she would be there for me any time a problem occurred. She said, "Do not be afraid, I (provincial superior) believe that you can do it. It's time for you to do this. Let other younger sisters do your present job. You need to move up". (CDSL1, shadow)

It could be said that all of the principals could not choose and did not know when they would be appointed to the position of principal. They had to wait for the provincial superior to assign the work to them. The interviews did not reveal any specific training that was necessary for Catholic school leaders. However, it is worth noting the educational background of the principals: two out of the four of both groups (i.e. four in total) had received doctorates from universities overseas, while the other two of each group had received degrees at Master's level from a recommended high status university in Thailand.

Summary

In summary, the data revealed important differences between CDSLs and OLs in the way they led and administered their schools. The first section outlined the differences between CDSLs and OLs; CDSLs perceived teachers to be the cornerstones on which the entire foundation of the school rests, whereas, OLs concentrated more on the benefits to the students. Their differences in terms of leadership styles and related behaviours, revealed in adequate measure their perceptions of the priorities for leading the schools, which in turn lead to different ways and methods of working.

The chapter has argued that although all principals held the same objective, which was to develop the whole person, they employed different methods to achieve this objective. CDSLs believed that it was the teacher and the teacher alone who could develop the students. As a result, CDSLs preferred to work with teachers, giving them latitude in their work and freedom to decide and act in ways that they deemed fit while they were engaged in the job of teaching. They were also readily available to help the teachers find solutions to problems that they might encounter if they felt that they could not solve them to their satisfaction and took them to the CDSLs for further action, including any suggestions that might be needed. When working with teachers, they could understand their feelings, which made CDSLs more flexible. The use of team work and empowerment could be seen in all CDSLs' schools, as most of the CDSL principals believed that the autocratic leadership style would not work in a school environment. On the other hand, OLs aimed to follow rules and regulations, determine staffing needs, schedule activities, and ensure that teachers kept accurate records. In other words they were more managerial in the way they operated. An administrator was a term that accurately described their behaviour.

The chapter also presented the motivational techniques used by CDSLs and OLs. CDSLs placed more emphasis on both intrinsic and extrinsic motivational methods, while OLs used one of them (either intrinsic or extrinsic motivational methods). In the last section, similarities could be seen between CDSLs and OLs in terms of the ways they developed their teachers. The duties of religious people as principals and the challenges they faced in the secular competitive world were also presented.

This chapter was based mainly on data derived from interviews with the principals, although some staffs from interviews were occasionally drawn upon to provide greater depth and understanding. The next chapter presents the teachers' and researcher's perspectives in more detail drawing upon data gathered from both interviews and shadowing.

Chapter 8

The principals' leadership: other perspectives

The previous chapter discussed the differences between 'community designated servant leader' (CDSLs) and 'other leaders' (OLs). This chapter aims to explore others' perspectives, i.e. the researcher's and staffs' perspectives towards the principals.

The chapter is separated into four sections: the first section draws from the shadowing data and interviews with teachers to provide an overview of what the principals appear to do in their daily lives. Drawing on the shadowing data, the activities can be grouped into two time periods: before lunch and after lunch. The activities such as paper work, giving advice to individual teachers, work distribution, meetings, thinking about a new project, and walking around the school in order to check the school compound are very common responses from the teacher interviews.

The second section explores the role of the principal. The interview data are used to understand the relationship between the teachers and the principals. Differences were identified; for example, teachers in the community designated servant leader schools (CDSL teachers) perceived their principals more as a 'mother', while the teachers in the designated other principal schools (OL teachers) valued their principals as an 'employer'. This section also shows the differences especially in terms of motivation.

The third section is used to describe the working styles and personal characteristics of both CDSL and OL principals. The data are drawn from interviews with the teachers and the questionnaire survey.

The final section outlines the expectations of the teachers towards their principals and examines such concepts and ideas as role models, consolation and supervision, professional autonomy, recognition, trust and respect.

8.1 What do principals actually do in schools?

Although there has been an enormous amount of research on headship, very little of it is about what the principal actually does in a day's work (Greenfield, 1982 cited in Weindling, 1990, p. 189). Southworth (1995) points out that the knowledge of what heads actually do in a school is limited. Moreover, even less is known about leadership and how it is enacted in South East Asia. This section, therefore, aims to draw upon the shadowing data to provide a descriptive picture of what Thai SPC principals actually do in schools.

Activities of the principals: Observational data

From the shadowing of the CDSLs and OLs, there are many similarities in their activities. The activities could be grouped into two time periods: before lunch and after lunch. It could be seen that principals had a busy schedules from the beginning of the school day until lunch. Before the assembly the principals usually did paper work (signing the documents, distributing the jobs for the teachers, giving the permissions to the teachers). During the assembly CDSLs came out from their offices and watched the students and teachers. Two of OL principals came out from their office, to watch the students and teachers. After the assembly, CDSLs walked around the school. Many of the teachers approached them to ask for permission or to seek their advice or opinions on variety of issues. After checking the school compound, they all went to their offices, to check reports, sign documents or give advice to the teachers. Where as one of OL principal had an unplanned meeting with teachers, one of them checked the school compound, two of them worked in their offices, checking the reports, signing documents, and giving advice to the teachers.

After lunch, the activities of the principals could be considered as different from the morning time period. The interaction between principals and teachers were less. Two the four CDSLs had meetings with the teachers. One of them used the whole afternoon (4 hours) for the meeting, while another CDSL used one and a half hours for the meeting. The other two did paper work in their office. One of OL principals interviewed a possible teacher candidate. Another OL went to supervise the work of the staff, while others two OLs did their paper work. After school, they all went to the chapel for the evening prayers.

Drawing from the shadowing data, a major duty in the day to day running of the school was walking around the school periodically. The purposes for these walks was to check the upkeep of the premises as well as to ensure proper conduct of the students and also to make sure that everything is in order. The work distribution for teachers and conducting meetings were other aspects where the principals spent considerable time.

From one day's shadowing data, it could be seen that the Thai principals were responsible for looking after the welfare of teachers, students, and staff. CDSL1 ran to the "student who had fainted" and asked the teacher to take care of the students, with her permission, the student could be sent to the hospital. CDSL1 showed consideration and empathy to the sick teachers. Most of the principals also helped the teachers who needed financial incentives, although they used different policies. The principals also acted as the final judge. In Thailand, if the case is extremely severe such as cheating in an exam, or when the student did not have the basic minimum attendance which was required. The students with their parents are required to see the principal to discuss the issue. An example was found in one of OL schools, when a mother came to appeal about her daughter's attendance required in order to sit in the exam. During the shadowing of the OL principal she explained that she had dismissed a Grade 12 student because of cheating in an exam. Cheating was also found to exist in two CDSL schools, wherein the principals in both cases tried to teach and discuss with the students using reasoning dialogue and inculcating moral values and ethical standards in the students, making them understand that discipline was the cornerstone of learning.

The principals acted as supervisors for the academic related work, the moral related and the non academic related tasks. For the academic related tasks (CDSL2) called the teachers for a meeting, announcing the new projects and making sure that every teacher followed the same policy (turn on the television in all class rooms between 9.00-9.20). This is because she (the principal) wanted the students to have the opportunity to listen to English language. (CDSL1) performed highly spiritual and moral related supervision (evangelization), as she always embedded her religious teaching in her meeting with the Buddhist teachers. Moreover, she also emphasized the need to teach a religious aspect to all the students. OL2 also emphasized that she

had to check the ritual religious ceremony: the use of hymns in each ceremony celebration. During the shadowing, she went to do a non-academic related task, as she went to check and supervise the building restoration. OL1 also she had a meeting with the architect about the new building project whilst OL4 went around the school to check whether the teachers performed their duty properly or not. She said:

I need to walk up and down to check that the working duty of teachers is properly done. When they see me walking around, they will usually be afraid to sit down in the class. If I did not walk around the school, they usually sit while teaching. (In Thailand, the teachers have to stand through out the period of teaching). (OL4)

The principals also worked as head financial supervisors, the teachers have to come and ask them for money. From my observations, the teachers have to come to ask for it even the smallest amounts. from the principals. CDSL2 while she was checking the school compound, three teachers approached her to ask for and give back money. She had to go into the sisters' house in order to get some more money. Moreover, they also acted as treasurer; in this case, they not only managed the financial assets but also the educational resources. The teachers had to come to ask even for the poster for the Arts subjects. They have to ask permission and then get it properly approved by the principals.

The principal also acted as Public Relation officers. During the shadowing, the media team from the cable TV in Thailand came to make a small commercial news items about the school for a routine telecast. The principal (CDSL3) had to provide all the needed information in order for it to be telecast.

The principals also acted as head of janitors, ensuring that the school compound was clean. They also acted as the head of the food vendors. While checking the canteen compound, OL2 said to one vendor "did you see, the food is nearly finished, put some more on!!". CDSL3 showed me the canteen compound and the person who is responsible for the cooking and she gave me the meatballs to be tasted.

The principal acted as a coordinator between schools. They also acted as the project organizer. The major role which could be seen is the administrative role. They all had to do the paper work, sign the documents, handle a lot of phone calls, assign the jobs for the staff and teachers, set up and be the chair of the meetings etc. Moreover, they

also had to double up and work as proof readers. CDSL4 mentioned that she usually proof-read all the published documents for the school herself. CDSL2 and CDSL3 also spent sometime during the day to proof read the letters and the documents which were to be distributed to all students.

Teachers' perceptions of the principals' work

Although as shown in the previous chapter both CDSL and OL principals were accessible, especially the CDSL principals, since they claimed that they worked together with the teachers. Perhaps unsurprisingly, the teacher interview data revealed the limited understanding about the role and activities of the principal in both CDSL and OL schools. Only the teachers who worked closely with the principal, the assistant principals or deputy heads, knew the daily activities of the leader.

Very few teachers knew what their principal did in the day, although CDSLs claimed that they were close to the teachers. When 40 teachers from CDSL schools were interviewed, less than half (n=18) could describe the principals' daily life in any detail. One-half of them could only provide brief details and they only knew about the major activities of the principal, often linked to their job description. Less than one-sixth of them (n=7) did not know about the activities of the principal because they did not work closely with them. This group usually gave an answer such as "I really don't know. I do only my job of teaching".

The few teachers who knew about the daily life of the principal in any detail, described their leader's activities under six categories: performing routine paper work, giving advice to individual teachers, allocating work distribution, setting up agenda for the meetings, thinking of new projects, and walking around the school in order to check the school compound.

As one teacher in a CDSL school explained:

In the morning, she (the principal) has to perform her religious duties, for example, pray, go to church. Before the assembly, she reads the letters and signs the work distribution report in order to give it to the teachers responsible for it. After the assembly, she usually walks around the school. At this time, the teachers can approach her anytime. Then, she sits in her office. It's the time for the teachers to go to see her formally asking for advice, and seeking the solution for problems. I think my

principal works all day. In the afternoon, she normally concentrates on the new project, study the new projects and give permissions. If we have an academic meeting, she usually attends. If she is not free, she will assign the work to other teachers. If there is an emergency case, she normally calls the teachers for a meeting. Normally, there is meeting once a month for all teachers. I am impressed because before every meeting, we have to pray. (T30-CDSL)

Not many differences were found between teachers in CDSL and OL schools in the way they responded to questions. However, although negative answers were difficult to find with any of the CDSL teachers, several negative responses were offered from OL teachers. For example:

About the principal? Er...she only thinks about how to earn money. If she thinks about other things during the day, it will be very good for the schools. She always sits in the administrative office. She told us that it is because she wants to economize for the school since she does not have to open her air conditioner. But I think, she sits in that room because it is the financial office. (T73-OL).

8.2 Perception of principals

The teachers were asked to give **one** single word which best summed up how to describe their relationship with the principal. An analysis of their responses showed that 16 terms were used in teachers' responses. These are shown in the Table 8.1.

'Mother' and 'problem solver' were the most commonly used terms expressed by CDSL teachers. One-fifth (n=8) from all four CDSL schools mentioned the term 'mother', whereas only two OL teachers (in two OL schools) mentioned this term. Only one OL teacher referred to their principal as a 'problem solver'.

The most used term for OL teachers across all four OL schools was "employer" (n=7). This was followed by the terms 'commander' (n=4), 'sovereign' (n=4), which were found in only two OL schools. The term "permission giver" was used by four OL teachers from (four OL schools).

Terms for comparison	CDSL		OL	
	N=40	No. of schools	N=40	No. of schools
Mother	8	4	2	2
Problem solver	8	4	1	1
Both director and spiritual shelter	6	3	0	0
Senior relative	3	2	3	1
Advisor	3	2	2	1
Sister	0	0	1	1
Teacher	3	2	1	1
Leader	3	3	1	1
Everything	1	1	0	0
Sovereign	1	1	4	2
Commander	0	0	4	2
Permission giver	1	1	4	4
Manager	1	1	0	0
Senior Colleague	1	1	3	2
Employer	0	0	7	4
Helper	1	1	2	2
N/A	0	0	5	3

Table 8.1: Teacher perceptions: Relationship with principals

An important difference between CDSL and OL teachers concerned maternal attitude. CDSL teachers explained the reason why they used the word ‘mother’ was because of their principal’s kindness and helpfulness, their empathetic attitude, a forgiving nature, showing concern and care, giving them only the good things, teaching them, giving them money when they needed it and helping them to nurture their dreams to have a successful life and career. The following quotes from teachers in four CDSL schools were typical:

This is only from my opinion, I don’t know about others. She is my ‘mother’. This is because she looked after me in all aspects, for example, she called me to work with her. She provided me an accommodation. When she saw something inappropriate, she taught and warned me with mercy and full of good intentions. She tried to find me a suitable course for my further education. It could be considered that she provided me with more energy to struggle for my course rather than what I would have myself. If she thinks that my opinion is good, she will support me. But if my opinion is not appropriate, she usually forbids it. For example, I want to buy a car, but she told me that I should not get one because I stay in the school, so why do I need a car. The students will come and

scratch it. I have to pay for the maintenance and the petrol. I then value her as my 'mother'. (T60-CDSL)

I love her as if she were my 'mother'. She shows all her mercy. She is very helpful, merciful, and humble. I really don't know which word to use to explain how she looks after me. She teaches me to be economical. When she was the previous principal, she helped me to collect all my money. So I have got a lot!! But after she was relocated, I worried about my accommodation because when she was here, I can stay in the school. When the one who replaced her did not care much about me, I spent all that money. I brought my own condominium (...). But now she is back, I can earn my savings again. (T24-CDSL)

It seems to me that my principal (she is all things to me). First, it is because she gave me 'life' as if my 'mother' gave my life. This is because she recruited me to work here. She teaches me how to earn money. She gave me work and extra work in order to earn my living. Every time I have a problem, she worked it out for me (T3-OL).

I respected her as my 'mother' because she really acted as a 'mother'. Because of her mercy and kindness I haven't seen her blame anyone. She is very humble. She has never made someone feel bad. Every time, I have faced problems she acted as my 'mother'. She usually teaches us to perceive my colleagues as my brothers and sisters. She said, "I love you, I show you mercy. You should show this mercy to all your friends". (T40-CDSL)

Although only two teachers from OL schools considered the principal as a 'mother', one of them explained that they can come to seek advice and another that when the principal went outside the school, she usually got something for her. As noted earlier, the answers from OL were not as detailed as CDSL teachers.

The most detailed answers, from across OL schools, were focussed on the relationship between employer and employees. They explained the reasons as to why they chose these words, for example, the leader uses a higher level of sovereign power, wherein the gap between the principal and the teacher is very high. They said that they cannot get access to the principal. A command is always to be in written form. One teacher said "without the signature of the principal, nobody will do anything" (T73-OL). The principal does not accept their feelings of being tired and bored. The principal always strictly follows her own opinion.

One of them explained:

She considered herself higher than I am or the ordinary people. So I can't touch her real person. She usually stays in the upper position. She will not come to work with ordinary teachers (teaching teachers). When she wants something to be done, she normally writes in form of written documents or she told the head of the department to tell me. I think she always trusts her own decision. For example, the regulation said that the teachers have to work 8 hours. Therefore, if some teachers have some free time, she normally assigns extra works. For example, a teachers like me, I have to do extra work in the computer centre and in the afternoon, I have to teach in the classroom. (T80-OL)

For me, she is my employer. A manager or leader should not act like her. The leader or manager should think about us. She should give us ideas and give us encouragement. She should give positive feedback. This principal always provides negative feedback. She wants everything to be like in her dream. She never accepts others opinions. Although I was not wrong, she forced me to apologize. (...) I really do not want to come to work at all. It's a very bad atmosphere here. (T77-OL).

These examples indicated the extreme cases. There are many people who perceived that their principal is in the role of a permission giver, and senior colleague only. However, they did not give many explanations.

8.3 Reaction of teachers towards their leaders

There were differences between the responses from teachers in CDSL and OL schools. Most teachers in CDSL schools that they always did whatever the principals wanted them to do with the best of their potential and they did not intend to leave their career. One CDSL teacher said:

I will definitely work as hard as I can for this school. As I know I have someone to support me. She is very kind and acted like my senior colleague. This provides me with a lot of energy. It is indeed normal for the human being to show gratitude for the support received. I think the teachers in this school all think like me. Teachers definitely will not betray or revile to be ungrateful. We are the teachers and since we teach our students to be grateful how can we betray? (T60-CDSL)

These kinds of answers could be considered as "normal" or typical answers for teacher respondents from CDSL schools. This could result from their perception towards their principals as 'mother'. Although the top-down management style seems to provide the bureaucratic way of management, the interaction between superior and subordinates in Thailand is also "strongly reciprocal in accordance with

the cultural concept of reciprocal gratitude (Bun Khun) (Wiessner, 2001, p.16). Wiessner further explained the definition of “Bun Khun”:

‘Bun khun’ emphasizes the personal aspect of their relationship and in effect prevent the interact between superior and subordinate from turning into a unilateral commitment (p.16).

The answers from teachers in OL schools could be considered as different, since most teachers in CDSL schools focused their answers on the school as the source to repay their gratitude. Almost all OL teachers were not specific to repaying or showing their gratitude to their present principal. Teachers in OL schools mentioned that they only performed their work on a day to day basis without putting any efforts to perform their work beyond their duty. Some teachers in OL schools (6 out of 40) mentioned that they would like to leave the school if they were able to find another job. Few of them (3 out of 40) told that they would definitely resign after their cousins graduated from the schools. One OL teacher explained:

Many teachers in this school want to resign. This definitely affects the students. For me, I used to come to school around 7.00am when I started to work here. But now, I do not see it important of coming here so early. I arrive at school only around 7.50am these days. Just in time!!! But still on time nevertheless although I really feel that I do not want to come to school at all!. (T78-OL)

Although this response could be considered as an extreme case, the questionnaire data also revealed the reaction in terms of motivation levels of the teachers.

In addition to undertaking interview with 80 teachers, 1,150 questionnaires were distributed and 944 questionnaires were completed and returned: 540 from CDSL schools and 404 from OL schools. The result of the questionnaire provides insight into teachers’ perception towards their principals. The questionnaire asked teachers to use a five point scale to indicate their current motivational level and to compare this with their past three year’s motivational level. (The questionnaire is reproduced as Appendix V).

Table 8.2 shows the comparison between the current and the past three years’ motivational levels. It shows that there are considerable differences between those two groups (CDSL and OL teachers). Comparing the present motivational levels between CDSL and OL teachers, shows a statistically significant difference. As a

result, the null hypothesis that there would be no difference between the means for CDSLs and OLs was rejected.

	CDSL schools		OL schools	
	n=540		n=404	
	Mean	S.D.	Mean	S.D.
Current motivational level *	3.78	0.598	3.56	0.734
Motivational level for the past three years*	3.67	0.703	3.91	0.635

*Statistical significance at 5% between CDSL and OL teachers

Table 8.2: Comparison of motivational levels

The bar chart below (Figure 8.1) shows an examination of the means for the current and for the past three years' motivational level. This indicates the trend of a changing motivational level. It can be seen that the teachers who feel highly motivated and motivated are higher in CDSL schools than in OL schools.

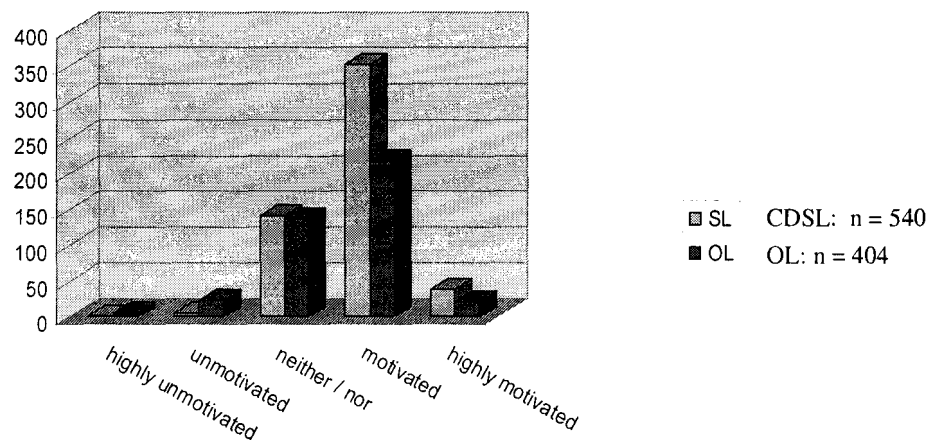


Figure 8.1: Comparison between CDSL and OL teachers on current motivational level

Comparing the motivational level of both groups three years ago (Figure 8.2), it was found that highly unmotivated, unmotivated, neither/nor and motivated teachers of CDSLs are higher than those of OLs, while highly motivated teachers of OLs are higher than those of CDSLs.

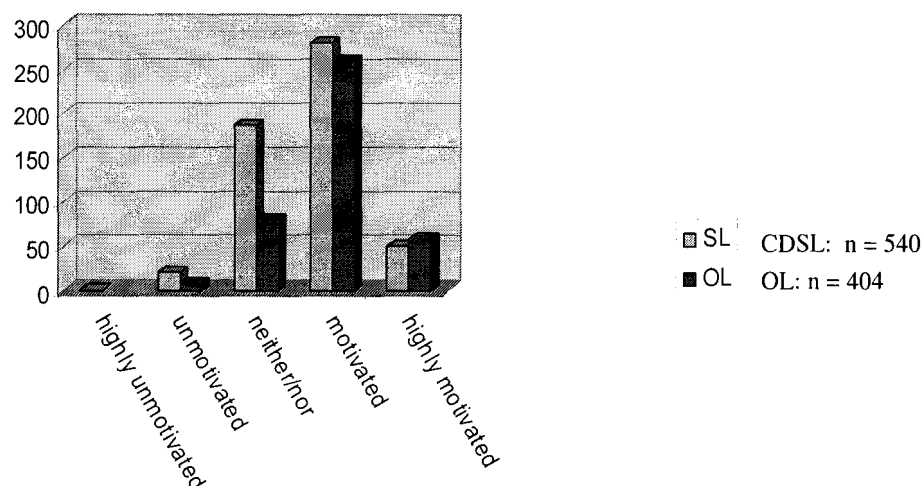


Figure 8. 2: Comparison between CDSL and OL teachers on past three years' motivational level

8.4 Principals' characteristics and leadership styles

When the teachers were interviewed they were asked about their principal's ways of working and their personal characteristics and leadership style. Their responses could be grouped into three categories: characteristics, Thai based values, and leadership and management styles. Each is now considered.

A) Personal Characteristics

Characteristics								
Factors	CDSL	OL	Factors	CDSL	OL	Factors	CDSL	OL
	n=40	n=40		n=40	n=40		n=40	n=40
Calm	2	4	Discriminate	1	-	Forgiving	4	-
Emotional	-	7	Merciful	12	1	Resentful	-	-
Fierce	-	1	Merciless	-	1	Punctual	1	-
Friendly	14	5	Empathetic	4	1	Consistent	2	-
Unfriendly	-	1	Sincere	1	-	Inconsistent		2
Just	1	-	Insincere	-	1	Decisive	3	1
Unjust	-	6	Diligent	-	1	Good vision	7	12
Confidence	-	5	Outspoken	5	1	Erudite	5	5
Polite	1	-	Open minded	4		Hierarchy	-	3
Criminated	-	1	Close minded	-	6	Problem solver	3	-

Table 8.3: Teachers' perceptions of principals' personal characteristics

Table 8.3 shows that more than one-quarter of CDSL teachers referred either to a 'friendly style' (n=14) or 'merciful' (n=12) characteristics. Although more than one-

quarter of OL teachers (n=12) mentioned that their leaders had very good vision, less than one-quarter of CDSL teachers (n=7) made reference to this characteristic.

It is interesting to note that more teachers in CDSL schools referred to the ability of their principals to be 'empathetic', 'outspoken' and 'open-minded' as being the key elements of their leadership style. Whereas teachers in OL schools when making judgements identified those rather negative qualities, including that of being often 'unjust' and tending to use their emotions.

An analysis of all interviews revealed that the same number of teachers (n=5) in each group of schools referred to their principals as being 'erudite' and scholarly and both seemed to have a same scale rating which was surprising given their contrasting leadership styles.

B) Thai based values

Thai Based Values		
Factors	CDSL schools	OL schools
	n=40	n=40
Lack of "Grengjai" (combination of inhibition and consideration)		3
(show) Num Jai	10	
(lack of) Num Jai		6
Share a common faith (Mai Tod Ting)	11	
Use of positive words	1	
Use of negative words		1

Table 8.4: Teachers' perception of principals' personal Thai based values

1. Greng jai

It is worth noted here that, during the interviews with teachers the word 'jai' or heart was mentioned over 1000 times. 'Greng jai' literally means "constricted heart". There is no equivalent meaning in English. Klausner (1993) explained it as:

to be considerate, to feel reluctant to impose upon another person, to take another persons' feeling (and ego) into account, or to take every measure not to cause discomfort or inconvenience for another person (p.190).

Although teachers of CDSL schools did not mention or imply anything about exhibiting 'Greng jai', it should be considered as a normal situation since Thais

usually show 'Gheng jai' towards one who is higher in rank and seniority. Although the superiors are not expected to show much 'gheng jai', they are expected to show awareness in their use of 'gheng jai'.

Two teachers from the same OL school stated that their principal did not show any "Gheng jai" although they did not use these words to say so. They provided the researcher with examples. One of them explained:

The principal as she went shopping. She asked us to wait for the meeting. She come back to start the meeting around 19.00. We all had to wait. She asked if it is alright. How can we say "no". She should understand that we are normal people. We are not nuns. We have family and needed to get home after work was over. (T-66)

2. *Num Jai*

Nam jai, literally means 'water of the heart'. Nam jai is a central value by which Thai people judge each other. "When Thai people say that a person has "num jai", it means that this person is happy to make sacrifices for friends and extend hospitality to strangers." (utk.edu). It also refers to a kind, generous person who thinks about the other person. Niratpattansai (2004, p.1) points to the lack of numjai, and explained "if someone is perceived as "mai mee num jai" (lack of num jai), that person is in trouble because people will not cooperate with him/her".

In all four CDSL schools the teachers provided many examples of showing "num jai" from the principals, such as giving teachers money when they were sick and going to see them in hospital; giving them extra money when they achieved extraordinary things; provide the opportunity for the poor to study in the school; and extend the hospitality to their family.

On the other hand, the teachers in OL schools did not give examples of receiving 'num jai' from the principals. Instead, they provided examples of 'mai mee num jai' or the lack of 'num jai'. One teacher in an OL school said:

She (the principal) usually said during the meeting that she does everything she can for all teachers. So she wants all of them to understand that and cooperate well with her. She (the principal) further explained that in the physical well being of the teachers are important so she gives 2,000 Thai Bath (around 30 pounds) for teachers to have an annual physical check up. When I listened to that

I felt that she (the principal) understands us. It sounds very pleasing and impressive. She usually does this. I mean she talked very nicely but she never practises what she says. However, I have heard from my friends that one of the teachers who had gone to have an appendix operation, she allowed her to rest for only two days. She called her to come to work and asked her how long are you going to be selfish because your friend work hard and you are having rest.

Another teacher added:

... I asked permission to go out during the lunch hour break to withdraw money from the bank and she told me that this is working time. I had already mentioned to her that it is an emergency. My mom had gone to hospital so I needed to pay for her. She asked me why I can't ask others to do it for me. She told me that I should not use working time to attend to a private matter. I tell you really that I felt very bad at that time. She really had no 'num jai' at all.

Another teacher explained:

... I can give you an example of my friend: she asked the principals to go to attend her son's graduation ceremony. The principals told her that your son will get the degree although you (my friend) are not there but the students do not have a teacher to teach them. She has only one son and you know graduation is very important. So she wanted to congratulate her son, but the principal did not give permission to do so. I tell you also that my friend had already changed the time table with other teachers. (Note: In Thailand, the graduation ceremony is very important ceremony because the graduates received their degree from the Royal family.)

It should be noted here that the above examples provide very strong criticism of the principals. (Pseudonyms of teachers and schools have been used to ensure anonymity and protect both principals and teachers.)

3. *Mai tod ting*

"Mai tong ting" has the same meaning as "phuan tai" since Thais share definite views on what constitutes friendship and enjoyment. Sincere friendship is extremely intense in Thai culture and the language is rich in expression which reflects the degree of involvement and willing self-sacrifice. The National Identity Office (1990, p.55) explains,

A "phuan tai" literally means "death friend" is a companion for whom it would be an honor to die. Should a friend become involved in difficulties, his friend feels an obligation to help him, regarding the danger of himself

because “tong chuai phuan” or “one must help one’s friend”. This requirement is a sensitive point of honor and explains many circumstance that often baffle outsiders.

Many teachers in CDSL schools gave examples showing that their principals always faced the difficulties with them. One explained:

She is really serving. She is really a true leader. My principal does all kinds of work. When the teachers faced difficulties, she always faced them with us. We usually worked until 3-4 am. She was also with us. She is the principal; she could go to bed and came to see the result in the morning. But she worked with us. She fall asleep like us. She explained that if she went to bed all of us would be afraid to wake her up. But if she fell asleep, we could wake her up all the time. (T62-CDSL)

On the other hand, teachers from OL schools provided difference answers. They perceived their principal as providing them with the freedom to work and to make judgments, although some of them explained that they needed more support from their principals.

I think she normally directs and gives command. It’s hardly seeing that she come to work with us. She listens only to the teachers who are familiar with her. So normally we just did whatever the commands are. (T72-OL)

C) Leadership and Management Styles

Leadership and Management Styles		
Factors	CDSL schools	OL schools
	n=40	N=40
Decentralization	7	3
Centralization	1	8
Democratic in decision making	10	
Encourage decision making	5	
Team work	1	
Give order (Force to work)	2	5
Gives autonomy	2	
Give freedom to work	2	10
Accessible	15	
Working besides teachers	13	
Think too much about the benefit of the school (Finance)		5
Inflexible		3

Table 8.5: teachers' perception of principals' working styles

Table 8.5 shows that more than one quarter of CDSL teachers mentioned that their principals were working with them (n=13), accessible (n=15) and being democratic in

decision making (n=10), although one quarter of OL teachers (n=10) mentioned that their leaders give freedom to work.

It is interesting to note that more CDSL teachers referred to decentralization and encouragement to make decisions, while OL teachers referred more often to centralization, giving orders and thinking about the benefit of the school.

The questionnaire survey contained several questions asking the teachers about their principals. Teachers were asked to comment on their feelings towards their principal, for instance, the principal's support in the way s/he prefers, resources provided by the principal, the opportunity to work with the principal as well as the time available from the principal, the decentralized policy, the example given by the principal etc. The teachers were asked to use a Likert 5-point scale to indicate frequency (Never, Rarely, Sometimes, Frequently, Always).

Table 8.6 shows that in all answers about feelings towards their principal, the mean from CDSL teachers was higher than those of OL in all aspects.

However, T-Tests for between group comparisons used to compare CDSL and OL answers, indicated a statistically significant difference between them for nine answers.

As can be seen from table 8.7, these were:

- principal offers in the way s/he prefers
- principal provides adequate resources for her/him to do her/his job
- principal accepts and listens to their views and opinions
- principal develops his/her professionalism through love and encouragement.
- principal uses persuasion technique instead of force to achieve goals and objectives.
- principal admits or acknowledge his/her personal limitations and mistakes.
- principal leads by example or by showing appropriate behaviour.
- principal helps to solve his/her problems
- principal facilitates the building up of team collaboration.

I feel that my principal	CDSL schools (N= 540)							X	OL schools (N=404)							X	T-test
	Always	Frequently	Sometimes	Rarely	Never	Always	Frequently		Sometimes	Rarely	Never						
...supports me in ways I prefer	N 188 % 34.9	<u>247</u> 45.9	88 16.4	15 2.8	0 0	4.13	N 85 % 21.1	<u>157</u> 39.0	123 30.5	28 6.9	10 2.5	3.69	7.479*				
...provides adequate resources for me to do my job.	N 165 % 30.6	<u>233</u> 43.2	188 21.9	22 4.1	1 0.2	4.00	N 34 % 9.2	<u>196</u> 48.6	139 34.5	23 5.7	8 2.0	3.57	7.814*				
...listens to my view and opinion	N 91 % 16.9	<u>251</u> 46.6	156 28.9	38 7.1	3 0.6	3.72	N 60 % 14.9	<u>167</u> 41.3	129 31.9	41 10.1	7 1.7	3.57	2.517*				
...comes to work along side with me	N 68 % 12.6	<u>190</u> 35.3	<u>222</u> 41.2	51 9.5	8 1.5	3.48	N 48 % 11.9	<u>148</u> 36.6	144 35.6	53 13.1	11 2.7	3.42	1.034				
...develops my professional through love and encouragement	N 144 % 26.7	<u>248</u> 45.9	119 22.0	26 4.8	2 0.4	3.94	N 76 % 18.8	<u>162</u> 40.1	119 29.5	34 8.4	13 3.2	3.63	5.077*				
...uses persuasion technique rather than force	N 124 % 23.0	<u>252</u> 46.8	123 22.8	37 6.9	3 0.6	3.85	N 58 % 14.4	<u>169</u> 41.8	122 30.2	43 10.6	12 3.0	3.54	5.060*				
...admits or acknowledge my personal limitations and mistakes	N 80 % 14.8	<u>242</u> 44.9	178 33.0	35 6.5	4 0.7	3.67	N 37 % 9.2	144 35.6	<u>168</u> 41.6	44 10.9	11 2.7	3.38	5.118*				
...encourages him/her to implement his/her own ideas.	N 108 % 20.0	<u>218</u> 40.4	156 28.9	54 10	3 0.6	3.69	N 75 % 18.6	<u>155</u> 38.4	133 32.9	32 7.9	9 2.2	3.63	1.021				
...leads by example or by modelling appropriate behaviour.	N <u>282</u> % 52.3	175 32.5	73 13.5	7 1.3	2 0.4	4.35	N 134 % 33.2	<u>145</u> 35.9	101 25.0	18 4.5	6 1.5	3.95	7.121*				
...helps solving my problems	N 155 % 28.8	<u>258</u> 47.9	104 19.3	20 3.7	2 0.4	4.01	N 98 % 24.3	<u>142</u> 35.1	128 31.7	28 6.9	8 2.0	3.73	4.715*				
...facilitates the building up of team collaboration	N <u>260</u> % 48.2	206 38.2	62 11.5	8 1.5	2 0.4	4.35	N 127 % 31.4	<u>169</u> 41.8	78 19.3	22 5.4	8 2.0	3.95	6.525*				
...is accessible to me, whenever I need her	N 61 % 11.3	<u>242</u> 44.9	195 36.2	38 7.1	3 0.6	3.59	N 57 % 14.1	<u>158</u> 39.1	153 37.9	25 6.2	11 2.7	3.56	0.648				

Note. The top number in each pair indicates the number of respondents, and the bottom number gives the percentage of the total. The underlined figures indicate the most frequently indicated response for each item.

* = Statistically significant at 0.05 level

Table 8.6: present the feelings of the teachers towards their principal

8.5 Teacher expectations

As Table 8.1 shows only four out of 80 teachers mentioned specifically that their principal was perceived as their leader. When teachers were asked what factors they considered while rating someone to be an effective leader, the most common response - exactly one-half of CDSL teachers (n=20) - was 'Power (Decha) and Moral Goodness (Khunn)'. They were asked which factor the leader should exhibit more than another. Although one quarter of the interviewees (20 teachers) said that power and favour could not be separated, 16 teachers perceived that using favours more than power was better. One teacher in a CDSL school who said that power and force should be used equally explained:

I think power and favour cannot be separated. Power is a force and direction. The leader sometimes must be strong and decisive but at the same time, the leader should use favour. They should have moral, ethics, religious teaching embedded when they make decisions. I don't know what factor should be exercised more than others. If the leaders use only power and force, nobody would want to work for them. They can be perceived as communist leaders while using too much favour, the leader can be considered as unworthy (T43-CDSL)

The teachers who supported the use of favour, gave the reason that teaching should be the vocation that comes from the heart and is something which is done out of love. As a result, the leader should use favour to get their heart which would appeal to their emotion rather than using power and force in getting things done. They explained that when their leader uses favour, it is a duty to repay and be grateful by working as hard as possible, more importantly given the nature and culture of Thais. One CDSL teacher gave an example:

We all know that when a convent's teacher has a daughter, the principal will accept teachers' daughter to study in the convents' school if the teacher has a son, normally we want our son to study in a Catholic school. I have a son. I want him to study in a Catholic school besides my school. When I went to ask the boys' school principal, he did not accept my son. I do not have enough money to donate to the Catholic school, so my principal went to ask the boy's school leader to accept my son. I really did not see the way my principal did that for me. My friend told me that you should love and repay with gratitude as much as I could because my principal went and held her hands together (wai) asking the boy's school principal for you. When I knew the story, I went to say thank you to my principal. I prostrated myself as a sign of respect and cried. Since then, I worked for my principal and my school as much as I

can. It's not a duty of the principal to do that for me. But she has done it without telling me. If my friend had not told me, I would not have known. (T24-CDSL) (She told the story with tears in her eyes).

When asked for their expectations of their leader, the responses could be grouped into three broad categories: a) Role model; b) Supervisory and Consolation; c) Humanity: Recognition Trust and Respect.

A) Role modelling

Both CDSL and OL teachers expected their principals to be their role models. They expected their principals especially to be their spiritual examples. Sixteen teachers (seven from CDSL schools and nine from OL schools) explained that they expected their principal to be "perfect" and faultless in order to be their leader so that the teachers could imitate their behaviour. A teacher explained:

I expected my leader to be a good example the same as I, the teacher has to be a good example for the students. It should be like that. For example, we teach the students to speak politely; we should speak more politely to be good examples. (T36-CDSL)

Teachers expected the religious principals as to be "perfect". One of them explained:

... I think that the person who can be my leader or who can lead me should be perfect especially in a Catholic school, my religious leader must be much more perfect and faultless (...) because they are nuns, they pray hard, so they should be good leaders to follow because their religious teaching must be embedded in them. (T4-CDSL)

Teachers in both CDSL and OL schools expect their religious principals to show and provide good examples as self-sacrificing religious principals.

My principal is very good about being a role model of self-sacrifice. She has never complained about her work and the problem. She always comes to meet (students)' parents when she knows that the parents will shout at the teachers. She never asked teachers to face that kind of situation. She has never been afraid of police, drivers or even vendors. She always dealt with these people although she could have asked me to deal with them. I think it is a very good example for leader to behave like her. You know the former principal did not even accept the telephone call from the parents when she knew that the parents would complain about the school. (T4-CDSL)

My previous principal was very good. She gave good example. When we had a trip to up country or outside country, she normally asked the

teachers to sit in a more comfortable seat in the car or bus or van. She herself normally sit in the most uncomfortable chair in the van. She would not ask the teachers to buy anything special for her. She was very angry when the teachers greeted for the New Year or Christmas. My previous principal did not have lunch or dinner if we were working. But now, you know we (teachers) need to buy something for this (present) principal because she loves this idea. This one went shopping and asked us to wait for a meeting at 7pm. I think she thinks only for herself. (T77)

To be the role model of being a 'just' person seems to be one of the major expectations from teachers in both CDSL and OL schools. The teachers echoed the need to get rid of 'favouritism' and explained that principals need to act the same towards everybody. One of the teachers explained:

Sometime it makes me feel neglected by the principal. I wonder why I work and work and work. She did not realize it as my work. The deputy head or head of department does not work as much as they should, but, the principal sees the importance of them. I think the principal should come to work with all the teachers and spend time equally with us. (T32-CDSL).

Moreover, emotional control was considered to a factor which the teachers were expecting. Interviews revealed that the religious principals should have ability to control their emotion:

In this school everything is perfect to me. My principal is very erudite and exceptionally clever. Her decision making is excellent. We cannot think as she thinks. She has got a lot of experience. But these only one thing that I can think about the negative side of her is very hot temper 'jai ron'. When she need some thing, she has to get what she wants. Sometimes she cannot control her emotions. She scolded many teachers during the meeting. I think I am really scared. (T5-OL)

I think there is only thing she needs to do and that is to make more meditation. She always tells us that the teachers should be good examples for the students. I believe she should act as a good religious person. She needs to have more emotional control. Many teachers cannot accept a shouting during a meeting or even in the church. It is a very negative feeling when you see that a religious person has got a bad temper. (T55-OL)

B) Supervision, consolation and support

The teachers from CDSL schools explained that their principals normally gave them time and made the effort to listen to them and also acted as their problem solvers in both teaching related tasks as well as in their personal problems. OL teachers

expected their principals to give them time and help them to solve the problems. As one explained:

The leader should provide time when the teachers are faced with problems or difficulties. We all need her recommendation and suggestion all the time since we look up to them as our leaders and expect them to help us in our problems. It's not a good idea to give a command or assign the work without her support. It's like as if we are alone. (T73-OL)

C) Humanity: recognition, trust and respect

The third major category of expectation concerned humanity. The teachers explained that humbleness is the characteristic they really required of their principals. They explained that the principal needed to show and have the ability to accept self and other personal limitation. The principals should 'open her heart' to accept the 'truth' and negative feedback. One of the teachers in OL schools explained:

I think it will be very good if my principal acts as my former principal did. (The present) principal should show more humbleness. She is too high. I think she cannot accept her faults and her guilt. She cannot accept what is the real truth and real problem. She always wants to win in all situations. I think she should open her heart and accept the truth. (T65-OL)

Both CDSL and OL teachers expected recognition and empathy from their leaders, although the expectation was more apparent for teachers in OL schools. CDSL teachers expected their leader to recognize their work individually. One explained:

I expect my leader to provide love, understanding, empathy, trust in order to make us happy. I also expected my leader to listen to the teachers voice, give encouragement and use positive words for feedback (T80-OL)

I expect my principal to understand the nature of a human being. She should exhibit mercifulness and kindness. She should look after her teachers in both work related tasks and personal problems especially the family problems and provide support and recommendation. In this world, everybody needs love and care. If the principal could provide all these factors, the teachers will contributed more energy to work. Although they feel tired, they will always realize the gratitude which they should give back. Then they will work as hard as they can. (T80-OL)

Summary

In the first part of the chapter, the similarities between CDSL and OL principals in their daily activities were considered. The shadowing and interview data did not reveal many differences among the eight schools although more negative responses could be found from teachers in OL schools.

Knowing exactly what the religious principals do in Thai schools was significant for this study. This is because of the ways they interacted with people (both teachers and students), the relationship between them, the atmosphere in the school, and how they are serving their schools were all important. The philosophy of service provided by the principals will be explored and discussed in the next chapter.

The last section described the expectation of the teachers towards their principals in terms of three categories: how they were expected to act as role models. The teachers expect their principals to act as supervisors as well as be good listeners and act as friends, guiding and being with them. More importantly, the teachers needed their principals to be both available as well as accessible. Consolation and supervision, and humanity: recognition, trust and respect, were other aspects which teachers expected to be demonstrated by their leaders.

This chapter highlighted an obvious question which needs further exploration, that is how to put the philosophy of service in the school in a high power distance society and in Thai Catholic educational settings. Chapter 9 presents the findings on “putting serving philosophy” into the real world from the perspectives of both teachers and principals.

Chapter 9: Catholic servant leadership in SPC schools

In this chapter, the philosophy of service as practised in the schools of the Sister of Saint Paul schools will be presented. The first section will discuss how principals actually serve and their idea about serving in schools. In the later part, the different points of view from the teachers' perspective on "philosophy of service" in their schools will be noted. This second part draws upon the interview with the 80 teachers in eight schools. The final section of this chapter attempts to provide an account of the implementation of Greenleaf's servant-leadership in Thai schools. This section draws from three sources of data: shadowing data, interviews with principals, and interview with teachers in order to find out how the ten characteristics of servant-leadership have been implemented in Sisters of Saint Paul of Chartres schools.

9.1 How principals serve?

a) How 'community designated servant leaders' serve?

During the interviews with the CDSLs, it was apparent that all four mentioned about giving their time to teachers time as their way of serving. This response could not be found in any interview with four other leaders (OLs). One CDSL noted:

If they (the teachers) face problems and need advice, they can contact me every time. I told them that they can contact me 24 hours a day. My mobile is open all day. (...). I give them work but, I will solve the problems with them. When I gave them a job, I must follow up, give support, equipment, service and encouragement. (S1 shadow, 10.00)

Three out of four CDSLs mentioned each of the following three aspects. 1) Helping teachers in terms of ideas to teach them especially ethics and morality. 2) Helping teachers whenever they can, to work normally with teachers. 3) Giving resources for the teachers, whatever they needed, but not spoil or pamper them.

One of the CDSLs perceived 'serving' as helping the teachers and working with them. She explained that the leader should be a servant. Principals served the teachers by providing them with necessary things; she needed to provide things for them but not make them become prodigals. Another important thing for her, was working alongside the teachers. This was mentioned in the interview but also when the researcher was

shadowing her. She pointed out the need to observe and work with the teachers because the principal could really see the needs and wants of the teachers. However, She explained:

We need to see the needs and wants of the teachers. We need to be generous especially with ideas. The leader must be the servant. We must serve. We cannot direct or command. We need to be like Jesus. I need to observe not only the classroom, but also the cleaning of the kitchen, and toilet. Serving means helping them. I want to observe and see so that I can really help them. We must help them to develop. We need to help them according to our ability. The Holy Spirit will help them. We need to provide them whatever they need. We need to participate and work with them. We need to help them like Jesus. But we do not help them to be a prodigal. Can you remember, Jesus increased the bread? When the loaves of bread were left, he told the apostle to collect them. (CDSL3).

Another CDSL who saw the philosophy of service as very important for leading the school, perceived serving as helping and giving service to others. She mentioned about serving by being an example to others; this teaches them, pays attention to them and their family and acts as a support mechanism by giving ideas and advice. She serves through words, materials, and activities. She noted:

Give service according to our duty. We need to serve the teachers, the students and parents. If they ask something, which is good, we have to give it. We need to support the teachers. (...) The serving philosophy is very important. If we only direct them, they will not help from their heart. They will do only their job. We are religious minded people. Jesus is our example, in all of our acts, thoughts, words deeds and actions. We need to be humble like Jesus. We need to be the example. We need to teach them. We need to provide good things for them.

She further gave the examples.

For example, give them ideas. When I meet a sick student, I can call the teacher. But if I go and take care of the girl, everyone will come and help her. They do not like someone who only commands. Another example, when the staff cleaned the floor, I do it too. They will not feel tired, when they see me cleaning the floor, they come and help. We will know how tired they are. I will understand them. If I want them to collect the rubbish, I can tell the teachers and students. If I pick it up by myself, they teachers will come to help, the students as well. If I act as an example, they will do it. It's not difficult for us, we have the example of our lord. Taking care of them is another kind of service". (CDSL1)

Another CDSL perceived "serving" as helping them in terms of ideas and material things. She also considered teaching religion as one way of serving.

I serve them in terms of ideas. I give and help them in terms of fringe benefits and a better standard of living. I serve them by helping them by giving ideas in order to attract the students. If I do not help them, they cannot get a number of students like this. The students will go to study elsewhere. I serve them by teaching them especially in terms of religions and morals. As you (the researcher) see me at the meeting, I usually embed moral and religion.(CDSL2)

Another CDSL perceived “serving” as helping others and working with them. She mentioned about being a good example to others and also working with teachers in any situation where a helping hand is needed:

I believe that the leader or the authority is not the director or commander. But the leader must work with them. If there are chances to serve. We need to serve. For example, give them time. Help them. Sometimes, we need to work not like a principal. We need to work hard with them. I need to be a good example: e.g., collect the rubbish. Before the meeting, I went to arrange the table. I need to help wherever I can. (CDSL4)

b) How do other leaders serve?

The previous section revealed the ways the CDSLs perceived their service in the schools, such as being available for the teachers, giving them time, to be a good example or role model, assist the teachers through both ideas and resources and also work with them. Other principals (OLs) also mentioned that they served the teachers in their school by communicating politely with staff, giving them fringe benefits and providing the necessary things for them. One OL pointed out:

Give them service. I had the new building constructed. Provide them with the school activities. For the teachers, I give them advice and fringe benefits. They want their office, I had it constructed it for them. When they come to see me to get a document signed, it's serving. I give them information. That's serving. (OL3)

Two OLs mentioned the medium of communication as one way of serving. They explained in the following ways:

I need to give service. I try to communicate. Every time I can help them, I will do so. If I can't help them in some aspect, I will speak up for them, I will talk to the higher ups and try to help them as much as I possibly can". (OL4)

I try to serve them in every way because I am religious. For example, I talk nicely with teachers, I also talk nicely with the janitors and workers. I go to supervise the garden work as well as classroom teaching. (OL1)

9.2 Teachers' perspectives on "philosophy of service"

a) Teacher opinion in CDSL schools

Some of the teachers in CDSL schools spoke directly about their 'servant principal'. They believed that their principals have the attitude of the servant. One of them compared the present principal with previous principals. The colloquial attitude could be seen in her answer as she believed that her principal has the character of 'servant principal'. The teacher explained that with a CDSL she can participate in decision making and propose any new project. She explained thus:

At present the sister is not like the old type of principals, the sister is really leader who comes to serve. She listens to my opinion, she is my advisor, she gives suggestion and she gives encouragement. This is one factor which makes me contribute myself to work in this school, I am happy because she gives me freedom to work. (T65-CDSL)

Most of the teachers mentioned that their principals provided service in terms of ideas, suggestions, time available and resources. The teachers also perceived their leader as 'servant leader' when the principal helped them in terms of their personal matters and extended the hospitality to their family members when it was needed. Many of them explained that their principal was a servant leader as she distributed work with understanding and came to work beside them. Others gave reasons explaining that their principal can get the teachers and their whole hearted involvement in all areas of work as a result of her contribution without thinking about any returns. The teacher explained:

I think the principal really comes to 'serve' in many aspects. We can see that the principal works harder than any other teacher but she doesn't have any salary. She uses a lot of brain (thinking) so we can see that she feels really tired. (T62-CDSL)

The word 'servant' seemed to be the most problematic word for the teachers because it might seem as if they considered their principal to be their 'servant'. One Catholic teacher explained thus:

In terms of religion, the leader should be a servant But in reality the principal can't serve in all kinds of jobs. I think they serve in a spiritual way, for example, they give advice. I think when the principal told others that she had come to serve, no one (except the Catholics) could understand. The service is very difficult to explain in words. I think at present the principal is serving, although some can't realise it. She shows

mercy, she teaches us, she gives encouragement and helps us. These factors are really embedded in her management style. (T11-CDSL)

Although many of the teachers perceived their principals as a 'servant', most of them were reluctant to use the word 'servant' while they still believed that the philosophy of service is very important in the schools. When asked the questions on 'servant leader', this group of teachers was surprised and many wanted clarification. They normally said that they could not perceive of their leader as the servant. However, they still wanted the principal to provide service to them. As one teacher explained:

I cannot and do not want to perceive my principal as a servant. My principal provides ideas and examples, she trusts and empowers me. She followed the work and shows empathy. She contributes herself totally to all the work in which we all are engaged in. She also motivates all the teachers by providing compensation. She really builds the right impression for staff. We also want to work for her. But we cannot use the word 'servant' to define her, as she is not our servant; we see her as our leader, the word servant is too demeaning to be used on her, as she is one whom we look up to, respect and adore.

The 'servant leader' does not mean that the leader comes to work instead of us, but I think service is important. I think that the school really needs a 'servant leader' who acts as advisor and a good decision maker. (T01-CDSL)

Although the above comments suggest that most of the teachers believed their principals to be servant leaders, a few of the teachers in CDSL schools still did not believe that a 'servant leader' existed in schools. They explained that it was impossible to be a servant or use the 'soft' type of leadership in their schools. One of them explained:

I don't think we have a 'servant leader'. Do they exist in the world? From my experience everyone comes to work as a principal, they come to sit on the throne and give orders. They will see their policy and check the results. I don't think we have any servant leader. (T-43).

b) Teachers' opinions in OL schools

The interviews with 40 teachers in four OL schools showed that their principals provided services for them. However, in contrast to CDSL schools, different degrees of service were found in all four OL schools. Surprisingly, most of the teachers from one of the four OL schools offered similar answers to teachers in CDSL schools. Very few teachers in the other three OL schools provided similar answers. In all four schools, the teachers perceived that their principals provided service in terms of ideas, advice and resources.

In other words, in only one of the four OL schools, the teachers (n=10) provided similar answer to the teachers in CDSL schools. In another two OL schools, the teachers (n=20) did not contribute much detailed information on the services provided by their principals, while in the fourth OL school, the teachers (n=10) could be categorized into two groups. The first group did not expect any services from the principal; however, they expected the principal to show more understanding and empathy for their work. The second group of teachers expected more service from their principal. The responses from the teachers in the OL schools (n=40) can thus be grouped into four as shown in Table 9.1.

Have you ever received services from the principal?	Number of teachers (n=40)	Number of schools (n=4)
Services were provided by the principal.	15	4
No services were provided by the principal.	12	2
More services were expected from the principal.	33	4
Teachers did not expect services, but expected empathy	7	2
Teachers believed that the services were important for the schools.	35	4

Table 9.1: Services received by teachers in OL teachers

The responses could be grouped into fourth categories. The first category of teachers' responses (15 of 40), perceived that their principals provided them with services, which mainly came from one of the four OL schools. They explained that their principal served them in terms of resources, advice and ideas. Surprisingly, the second category (from more than one quarter of the teachers; 12 of 40) mentioned that no services were provided by their principals; this group consisted of teachers from two

OL schools. The third category from of teachers (33 of 40) came from all four OL schools and expected more from their principals. The fourth category from seven teachers (n=7 of 40) came from two OL schools, mentioned that they needed not only service but also 'humility' and 'empathy' from their principal.

I don't think she can be a servant. She is too high. I only expect her to understand the nature of a human being. I want her to have mercy, empathy and understand the 'heart' of her subordinates both in terms of work and personal matters. I need her to give encouragement and provide a family-like atmosphere. If she can provide us with these, the teachers in this school will definitely work without any complaint. (T80-OL)

I want a leader who really comes to serve. The servant leader needs to listen to our problems and not just command us. (How about the present principal?) She only directs us. She never comes to see our work or our problems. She listens only to those around her. So she never understands us. How can we work effectively, if she does not work with us? (T75-OL)

I really do not expect service; I am afraid to think about that. I only think that she needs to perform her duty fully. She needs to listen to our opinions. She needs to use positive words. She should, among other things, learn to control her emotions. With her negative feedback, I really do not want to think of anything. (T63-OL)

Surprisingly, although more than one quarter of the teachers (n=15) from the four OL schools mentioned that their principals provide them with services, most of them expected more service to be provided by the principals. One of them explained that her school needed more insight and understanding from the head of the institution rather than buildings and resources. She explained:

We have really a nice school. We have a very big and luxurious building. But I don't think it is enough. She (the principal) provides all material things. I think she should concentrate more on our spiritual and our personal matters. (T77-OL)

The service expectations from teachers in four OL schools could be categorized as follows:

Service expectations	OL	
	Number of teachers (n=40)	Number of schools (n=4)
Listening	15	4
Time	5	3
Advice	10	4
Problem solving	8	2
Personal concern	10	3
Academic resources	7	4

Table 9.2: Service expectation from teachers in OL schools

Table 9.2 reveals that the service expectation is very similar to the teachers' expectations of an effective leader, which were described in the previous chapter. These expectations of the teachers towards their principals were classified into three categories: 1) role modelling, 2) supervision, consolation and support and 3) humanity: recognition, trust and respect. The teachers in OL schools expected their principals to act as supervisors as well as being good listeners, and to act as friends, guides and companions. More importantly, the teachers needed their principals to be both available and accessible. Consolation and supervision, and humanity: recognition, trust and respect were other aspects that the teachers expected their leaders to demonstrate.

Table 9.2 highlights that listening seems to be the most widely expected characteristic across all four OL schools, followed by advice from the principals. Although the number of teachers who expected personal concern (n=10) was the same as the number who expected advice, the teachers who expected personal concern were only found in three out of the four schools. Teachers from only two schools (n=8) expected their principals to help them solve problems, while academic resources were expected by teachers from all OL schools.

9.3 Ten characteristics of Greenleaf's servant-leadership

a) Shadowing data

While shadowing the principals, the characteristics of servant-leadership according to Greenleaf were identified by the researcher. Although all ten characteristics of Greenleaf were found in two schools, only a few characteristics were found in others. This could have resulted from the 'shadowing being considered as an alien concept' in

Thailand (see Chapter 6). In three schools, the shadowing had taken place only in the morning.

Table 9.3 shows Greenleaf's characteristics of servant-leadership which were observed in all the schools as a result of the shadowing. It should be noted here that the shadowing data are based only on the illustrations provided by the principals. The data will be triangulated with other data such as that from the interviews with the principals and the teachers in order to better understand those observed characteristics.

Characteristics	CDSL 1	CDSL 2	CDSL 3	CDSL 4	OL 1	OL 2	OL 3	OL 4
Listening	√	√	√	√	√	√	√	√
Empathy	√	√	√	√				√
Healing	√	√						
Awareness	√	√	√	√	√	√		√
Persuasion	√	√		√		√		
Conceptualization	√	√			√		√	
Foresight	√	√			√		√	
Committed to the growth of people	√	√	√	√		√		√
Building community	√	√						
Stewardship	√	√	√	√		√	√	

Table 9.3: Characteristics of Greenleaf servant-leadership in SPC schools

(Note: Data are limited and classification is only indicative. The researcher attended meetings with CDSL1, CDSL2, OL1, so the characteristics 'conceptualization' and 'foresight' were observations made during those meetings, whereas CDSL3, OL3 and OL4 had been shadowed only for half a day. Therefore there was not enough opportunity to make more observations and hence no clear inference can be made in these cases).

CDSL1 and CDSL2 performed all ten characteristics while on the day of the shadowing CDSL3 and CDSL4 did not show any 'healing', 'conceptualization', or 'foresight'. This could have resulted from only a half day shadowing with CDSL3. Moreover, 'conceptualization' and 'foresight' could usually be seen during the meetings.

The table also shows the prevalence of Greenleaf's servant-leadership characteristics of OL principals. The problem which was earlier noted was that the shadowing of OLs tended to be limited in scope. Only two OLs allowed themselves to be shadowed for a whole day. One of which did not allow me to follow for one hour of that day. She asked me to wait in her office.

'Listening' was the most common characteristic which could be found in the principals, both CDSLs and OLs. However the shadowing data did not convey how seriously they absorb information. From one day of shadowing, CDSL4 followed up with the information given by a teacher during the observation. Normally the principals listened to the teachers in order to give permission, advice, and for problem solving. Intensive listening could be seen only during the meetings. CDSL1 spent four hours listening and taking notes during the meetings. CDSL2 listened to the assistant principal's problems and gave advice and shared her experiences.

'Empathy' was found to be the most common characteristic for CDSLs. All four CDSLs exhibited this characteristic extensively. They all asked the teachers how they were feeling. CDSL1 told nearly all the teachers not to work too much, then thanked them for their contribution, and praised them during her walk around the school. CDSL4 also performed similar kinds of acts. During the shadowing day, a teacher approached her and told her about the death of a student's father. She really showed her empathy and sympathy for the student. She asked about the student and her family. She ordered a wreath for the funeral. OL4 also showed empathy for a teacher when she came to ask permission to go to the hospital. However, such empathetic characteristics were not found in the other three OL principals. It should be noted here that because the interaction between the principal in these three schools was limited, the result was that fewer characteristics could be seen. They were given fewer opportunities to demonstrate them.

'Healing' seemed to be the characteristic which was found in a limited way by the principals. Only two principals were found to demonstrate this characteristic. Normally when teachers wanted to have a personal discussion, the teacher and principal always had a private conversation. However, CDSL2 asked the assistant principal to allow me to listen to the conversation and she agreed. In this case, I had to sit in the corner of the room. They discussed private problems which she had to face. CDSL2 listened and gave suggestions and consolation to this teacher.

'Awareness' was another characteristic found among most of the principals. Only in one OL school were this characteristic not found, perhaps because only half a day of shadowing was undertaken and hence there was not enough opportunity to make more observations given the constraint of time.

Normally, the principals were aware about accidents that could happen to the students and teachers. For example, CDSL2 saw some students wiping the windows outside the classroom, and she ran to prohibit the students to do so as she was aware about the accidents which could take place. It should be noted that only general awareness had been observed, although Greenleaf stressed the importance of self awareness. Self awareness had only been seen from an CDSL1 during the meeting. She really emphasized how much she was aware and aimed to share this value with her teachers.

'Persuasion' seems to be another characteristic which could be seen when the principal assigned a job to the teachers. This characteristic was most obviously demonstrated during the meeting when the principal asked the teachers to volunteer and persuaded them to work on specific tasks. The differences which could be seen from OL1, when she was holding a meeting, she did not use this characteristic, on the other hand, she said, you must do it. It is a command.

For *'conceptualization'*, *'foresight'*, and *'building communities'* characteristics, these could only be found during the meetings when the principal told the teachers about the policy and strategy of her working styles. Commitment to the growth of people could only be seen when the principal prepared a seminar for the teachers and when a teacher approached her to ask about the course for further studies.

It should be noted that the *'stewardship'* characteristic seemed to be the most problematic for observation, as Greenleaf did not clearly explain the meaning of this (see Chapter 3). For this observation, the result indicated in this table used the definition given by Greenleaf. He explained:

Servant-leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control.

In just a day's shadowing only some of the ten characteristics can be seen. However, the triangulation of data can provide more information about Greenleaf's servant-leadership in schools.

b) Triangulation of data

This section aims to provide the overall picture of Greenleaf's ten servant leadership characteristics in SPC schools. The data are drawn from interviews with the principals, teachers and from shadowing data.

Characteristics		CDSL	CDSL	CDSL	CDSL	OL	OL	OL	OL
		1	2	3	4	1	2	3	4
1. Listening	shadowing	✓	✓	✓	✓	✓	✓	✓	✓
	Principals' answer	✓	✓	✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	9	5	8	7	3	5	4	2
2. Empathy	shadowing	✓	✓	✓	✓				✓
	Principals' answer	✓		✓	✓			✓	
	N of Teachers (n=10)	10	7	7	8		4	3	2
3. Healing	shadowing	✓	✓						
	Principals' answer	✓	✓	✓	✓			✓	
	N of Teachers (n=10)	9	4	7	7	1	4	4	3
4. Awareness	Shadowing	✓	✓	✓	✓	✓	✓		✓
	Principals' answer	✓	✓	✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	8	8	8	7	6	7	6	6
5. Conceptualization	Shadowing	✓	✓			✓		✓	
	Principals' answer	✓	✓	✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	8	8	7	7	7	7	7	7
6. Foresight	shadowing	✓	✓			✓		✓	
	Principals' answer	✓	✓	✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	8	9	8	6	8	7	6	6
7. Persuasion	shadowing	✓	✓		✓		✓		
	Principals' answer	✓	✓	✓	✓		✓	✓	✓
	N of Teachers (n=10)	9	4	7	7		7	7	3
8. Committed to the growth of people	shadowing	✓	✓	✓	✓		✓		✓
	Principals' answer	✓	✓	✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	8	9	7	7	4	3	4	4
9. Building community	shadowing	✓	✓						
	Principals' answer	✓		✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	8	7	6	7		3	M	2
10. Stewardship	shadowing	✓	✓	✓	✓		✓	✓	
	Principals' answer	✓	✓	✓	✓	✓	✓	✓	✓
	N of Teachers (n=10)	8	7	6	7	2	4	3	3

Table 9.4 Triangulation of data on Greenleaf's ten servant-leadership characteristics

Table 9.4 shows that *listening* is the only characteristic of the ten which was found in by all the principals. They all agreed that they listened to their teachers. However, most of the principals mentioned the need to use their sense of judgment to judge the information they received. For example, CDSL1 explained that she listened to all teachers who came to her, but she normally did not take immediate action. She waited and saw the mistakes by herself before doing anything. OL2 also gave similar answers. She explained that she normally listened but did not believe the information immediately. She normally believed when she saw things for herself.

Although the principals all agreed that they listened to all the teachers, some of the teachers complained that the principals used selective listening. This response was found in both CDSL and OL teachers. They explained that the principals normally listened only to those people who worked closely with the principals. Many of the teachers really wanted the principals to come to work and observe them at their job. They did not want the principal to listen to others. Although the listening characteristic of the principals could be found in the teacher interviews, a few also complained that their principals did not listen to them. This case was very severe in one of the OL schools:

She has never listened to me. I think most of the ‘teaching’ teachers (with no position) also faced the same problem as I do. I face these problems myself. When she believed in something, she has never changed her mind. I tried to clarify and give reasons but she never listened. She insists that I am wrong.

Table 9.4 shows that the characteristic of *empathy* was demonstrated by all CDSL principals during the shadowing sessions as well as from the responses of the teachers. Although one CDSL principal did not mention it directly during the interview, the teachers in her schools provided many examples of when she showed empathy to them. One teacher gave an example:

Just two weeks ago, my house was burned. In my heart, I really did not want too many people to know about it. I was afraid that they would feel uncomfortable but accidentally my principal heard about it. She really showed her concern. She told me to go back home. She also gave me quite a lot of money. She gave me encouragement. These acts make me feel that she always takes good care of me.(T61-CDSL)

OL teachers also provided examples of empathy. Teachers explained:

At first I was going to discuss about my health with her last week. But she was not in, so I went to see her again today. She mentioned that she is going to recommend a doctor for me. (T71-OL)

I think this principal came up with the new policy. The main policy is to concentrate on health and medical care. When she sees someone who is sick, she normally sends them to the doctor. (T81-OL)

However, many teachers in one school expected the religious principal to show more empathy for them. They explained that the principal assigned too much work which they could not handle well, some of the work was not related to their job of teaching and they expected their principal to come and see how hard their life was. One of them explained:

I think she should come and see and work with us. So she can understand the life of the normal teachers. I come to teach because I want to teach. I do not want to become a vendor. She told me to sell food during the break time. I have no time to rest or even check the work of the students. (T79-OL)

Healing was another factor which the CDSLs pay attention to. All four explained that they needed to act as advisors especially in terms of spiritual shelter. The teachers also gave very similar answers that their principal provides very good problem solving for them especially for personal problems. The examples of the principals who faced arguments and complaints with students' parents about the teachers were found in both OL and CDSL schools. In only one OL school were no answers given from teachers in terms of the ability of the principal to heal.

Awareness, conceptualization and foresight were characteristics which could be found in all principals' and teachers' interviews. It should be noted that most of the teachers in CDSL schools focused on both the external and self awareness of the principal, while OL teachers gave the answers more in terms of the general awareness of the principals. They all agreed that their principals had very good vision and ability to make decisions.

Persuasion was characteristic performed by most of the principals (see also Chapter 7). One of the principals explained:

If the teachers do not agree with me, we will reconsider again. If my opinion really does not work, I will accept their opinion. But if I want

them to agree with my opinion, I will give my reasons and persuade them. Normally they accept my idea. (CDSL1)

In one CDSL school, some of the teachers mentioned that their principal used persuasion instead of control and others said command and direction were used. One CDSL teacher gave details of way their principal used persuasion techniques more than control.

Sometimes, when I did not agree with my principal, we normally discuss the topics and reconsidered again. She normally listens to me. But sometimes her reasons are much stronger than mine. I agreed with her. In this school, I have never seen this principal command without giving reasons. (T4-CDSL)

These kinds of answers could also be found in OL schools.

Committed to the growth of people could be considered as very important in all schools. All principals and teachers interviews show this characteristic throughout. All principals mentioned that they sent teachers to attend many seminars and conferences. Most of the principals paid for the studies of the teachers while a few allowed the teachers to further their studies but did not pay for the tuition fees. The teachers agreed that the principal really saw the importance of the seminars and conferences.

Surprisingly, *building community* characteristic was not found in one CDSL principal. She did not see the importance of team work (See Chapter7). However, the principal's answers seem to be a contradiction with the teachers' responses. The teachers in this school explained that they really worked as a team. On the other hand, an OL principal mentioned that she saw the importance of team work while the teachers provided opposite answers. One of them explained:

I think there should not be any problem when the principal will be relocated. This principal provides a very good foundation for team work. I think we all work as a strong team. We (the higher secondary teachers) have had a very strong commitment to our team work for many years already. (T71-CDSL)

Stewardship seems to be the most problematic characteristic since Greenleaf did not provide an exact definition of it. When asking the principals, they all agreed that they were serving (see section 9.1), the teachers also interpreted the meaning of 'serving' in their own way (see section 9.2). The principals served in their own and unique way

depending on their interpretation of the meaning of 'serving'. The degree of serving was different in different schools.

Summary

This chapter has provided a picture of how religious principals served in the schools from three perspectives: principals, teachers and the researcher. The data were triangulated and Greenleaf's ten characteristics were used as a frame of analysis.

The first section provides the different pictures from CDSL and OL schools on 'serving'. CDSLs explained that they provided service by giving them time, being available for the teachers, to be a good example or role model, assist the teachers through both ideas and resources and also work with them while Other principals (OLs) served the teachers in their school by communicating politely with staff, giving them fringe benefits and providing the necessary things for them.

The second section draws from the interviews with teachers in CDSL and OL schools confirmed the differences on principals' serving, although the term 'servant leader' seems to be problematic in all schools. All teachers expected services from principal especially in OL schools. The interview showed the different degrees of service in different schools.

The third section draws from shadowing data, the section shows that ten Greenleaf's servant-leader characteristics were found in two CDSL schools. The final section provides the triangulation of three set of data: interviews with principals, interview with teachers and shadowing data in order to provide the complete picture on Greenleaf's servant-leadership characteristics which has been practised in Thai Catholic schools.

Although the chapter presents that all servant-leadership characteristics according to Greenleaf could be found in Thailand, the next chapter will discuss more on how Greenleaf's servant-leadership theory could not fit in religious run private schools in Thailand.

Chapter 10: Discussion of the main findings

Greenleaf's model of servant leadership, described in detail in Chapter 4, was used to form a picture of a sample of Catholic religious educational leaders, in this case Sisters of St. Paul of Chartres, working in Thai schools. Analysis of the various data sets revealed the different ways in which four 'community designated servant leaders' (CDSLs) and four 'other leaders' (OLs) operated in their schools. This chapter further analyses the data under the following headings:

- 1) Different characteristics
- 2) Different interpretations of the meaning of 'service'
- 3) Different leadership leads to different relationship
- 4) Tensions in Thai culture
- 5) Principles and formation required
- 6) Religious values and belief: the important issues
- 7) Servant leadership from the Catholic perspective
- 8) Unrealized principals' behaviour.

10.1 Different characteristics

There were clear differences in the ways in which the sisters-principals interpreted the idea of 'servant leadership'. The main characteristics demonstrated by CDSLs were empathy, persuasion, commitment to the growth of people and stewardship. The characteristics demonstrated by OLs were less uniform than those of CDSLs. There With reference to Table 9.3, it should be noted that the servant-leadership characteristics were recorded as a result of the shadowing of the principals undertaken by the researcher. The ten characteristics of servant leadership were noted by the researcher if and when they were demonstrated by the shadowed principal.

It is interesting to note here that 'listening' was the characteristic that was demonstrated most frequently, being exhibited by all eight principals, followed by awareness, which could be seen in seven out of eight principals. Surprisingly, the data revealed that all ten of Greenleaf's characteristics could be found in two CDSL

leaders during the shadowing. Moreover, data from the interviews with four CDSL principals and teachers in CDSL schools confirmed that they regarded all characteristics as important, whereas OL principals did not appear to pay as much attention to the characteristics of healing and empathy.

The data also suggested that empathy seems to be the most important characteristic that was identified by both CDSL principals and teachers in CDSL and OL schools. When a comparative analysis was conducted, empathy was identified as the crucial factor that separated CDSLs and OLs (see Tables 9.3 and 9.4).

The analysis of the shadowing and the interviews with both principals and teachers revealed that empathy and healing were necessary in all schools. The ways in which the principals approached each teacher and helped them to solve problems, especially family and personal problems, seem to be the essential factors that made the teachers more motivated and willing to commit themselves to the needs of the schools. The obvious examples (as outlined in Chapters 7 and 8) showed CDSLs extended hospitality to teachers' families, helping them to solve both work-related and personal problems. The teachers in CDSL schools mentioned clearly that they were more committed and contributed themselves than teachers in OL schools. The strong patronage system in Thailand could be another factor that echoes the importance of these two characteristics.

The research showed that empathy and healing should go together, because empathy alone cannot resolve problems: healing, which stems from empathy, is the action required to achieve this. The data also demonstrated that a strong will to help is vital, especially for OL schools. The teachers complained that the principals always expressed empathy through the use of words, but then did not always act on what they said. As noted in Chapter 8, teachers complained that their principal always said things impressively but did not always act on what was said.

An example was from one teacher in an OL school who said:

She (the principal) usually said during the meeting that she does everything she can for all teachers. So she wants all of them to understand that and cooperate well with her. She (the principal) further explained that in the physical well being of the teachers are

important so she gives 2,000 Thai Bath (around 30 pounds) for teachers to have an annual physical check up. When I listened to that I felt that she (the principal) understands us. It sounds very pleasing and impressive. She usually does this. I mean she talked very nicely but she never practises what she says. However, I have heard from my friends that one of the teachers who had gone to have an appendix operation, she allowed her to rest for only two days. She called her to come to work and asked her how long are you going to be selfish because your friend work hard and you are having rest.

One of the reasons that might explain the importance of empathy and healing could be related to a Buddhist teaching, called 'Divine Abiding' (Payutto, 2002, p.20):

Divine Abiding: the four mental attributes of a being who is sublime or grand-minded like a god, which are loving kindness - the wish to help all people attain benefit and happiness, compassion - the desire to help other people escape from suffering, the determination to free all beings, both human and animal, of their hardships and miseries, appreciative gladness - when seeing others happy, one feels glad, and equanimity - seeing things as they are with a mind that is even.

The first two teachings, loving kindness and compassion, are associated with empathy and healing. These are the two fundamental characteristics of Thai leaders. As a result, teachers not only expect their principals to show empathy, they also expect more from them, in the form of practical help when they face problems either at work or in their personal lives.

Listening seems to be other key characteristic. As stated above, listening was the main characteristic emphasized by both groups of principals. It was the only characteristic that was found in all eight principals during observation (see Chapter 9). Although all the principals emphasized that listening was an essential factor for leading schools and they all listened to their staff, the teachers complained that their leaders should work with them in order to encourage them to discuss their problems openly.

The interviews with the teachers revealed that the hierarchical management system which strictly follow organisational chart in Thai schools was making 'listening to all teachers' very problematic. Many interviews revealed that principals normally listen to those who work beside them, such as heads of departments and assistant principals. The teachers tended to be afraid to air their views and share their thoughts

with their heads of department. They felt it inappropriate to discuss and speak openly about what they think: this was a stigma that had been caused by the culture factor alone and will take a long time to change.

The shadowing data and interviews with teachers seem to agree that listening tends to be the most problematic behaviour, in that principals do listen but do not take the information seriously. This leaves one with the feeling that the heads had just been hearing rather than actually listening, as no outcome is seen after the session in question. When this happened - and it seemed to occur frequently - it left the teachers in a state of confusion and did not encourage them to take up other issues with the head. They felt that there was no longer any meaning or purpose in discussing the issues with the principal, as it appeared that no action had been initiated in response to the matters discussed.

The research also found that communication seems to be an issue not only with the leader but also with the teachers in the schools. The principals also faced a problem in that the teachers did not speak out about whatever they had in mind and often failed to speak to the head about issues that warranted attention. As noted in Chapter 7 this was one aspect that also seems to be frustrating principals in the schools.

10.2 Different interpretations of the meaning of 'service'

As outlined in the previous chapter, there were different perceptions of the meaning of 'service'. In particular differences emerged between CDSLs and OLS. Teachers' perceptions of the meanings of service were different from those of the principals.

Differences in the interpretation of the term 'service' were also found among principals. Obvious differences between CDSLs and OLs could be seen in the perception of the term, and also in their behaviour when providing service. OLs perceived their normal activities as 'serving', while CDSLs considered activities in addition to principal work as 'service' e.g. acting as spiritual shelter, cleaning the floor, etc.

Although different interpretations of the definition of service were found, it was also the case that both teachers and principals agreed that the service provided by the

principal was the most important factor in leading the schools. Although the idea underpinning stewardship is necessary for the schools, the word 'servant' seemed to be the most problematic. The interviews with teachers revealed that Thai Buddhist teachers could not believe that 'servant' and 'leader' could be the same, while the principals seemed to believe that the concepts of 'leader' and 'servant' were basically identical.

The teachers expected considerably more in terms of service from the principals, while the principals claimed that they always provided all the services needed by the teachers. It was also found that different degrees of stewardship characteristics were implemented during the course of the research.

10.3 Differences and similarities between CDSLs and OLs

The different leadership styles exhibited by the principals had a significant impact on their relationships with teachers. Few differences were found within the two groups of principals (CDSLs and OLs); however, obvious differences could be seen between the two groups. CDSLs seemed to exhibit more 'informal' styles, while OLs seemed to favour 'strong' traditional leadership styles (see Chapter 7).

These differences in styles which provided different relationships were confirmed by the interviews with teachers. When asked to describe the relationship between teachers and principals in a single word, the word 'mother' was used most often by teachers in CDSL schools, while the word 'employer' was the most frequently used in OL schools (see Chapter 8).

It is worth noting here that this finding from CDSL teachers corresponds with the results of Komin (1991, cited in Prpic and Kanjanapanyaom, n.d.), who notes:

Superiors still have authority, but employees are not fearful or in awe of them. Indeed, the superior's role is more like that of a parent, who is obliged to make decisions and take care of his (sic) family.

The different perceptions of relationships with principals led to differences in reactions between CDSL and OL teachers. CDSL teachers preferred to stay at work and do as much as they could as a way of expressing their gratitude, which stemmed largely from conscientiousness rather than any external element, while OL teachers

tended to work on a day-to-day basis. The questionnaire also revealed statistically significant differences at the level of 0.05 between the motivational levels of the teachers in CDSL and OL schools

This research finding confirms the previous claims from studies of principals in non-western countries such as Ghana and Hong Kong. For example, Chi Kim Lee and Dimmock (1999) found that in Hong Kong, the principal normally maintains discipline, orders equipment, determines staff need, schedules activities, manages school finance and resources, allocates staff and ensures that teachers keep accurate records. Chi Kim Lee and Dimmock (1999, p.463) also found that Hong Kong principals play “almost identical general management roles such as a figurehead role, a liaison officer role, a group leader role, a spokesman role and a resource allocation role and an appraising officer role”.

As shown in Chapter 8, the study revealed similarities in the activities of all eight Thai principals and the expectations of the teachers, although some differences were found among the schools. The study revealed that market values and the competitive environment have challenged the religious values of all eight principals. However, the ways in which they confront these tensions and dilemmas were different.

10.4 Tensions in Thai culture

The research also found that there were tensions between a Catholic understanding of the principal as servant leader and certain Thai culture values relating to hierarchy.

Given the prevalence and dominance of high power distance and uncertainty avoidance in Thailand, the principal needs to be regarded as being a higher authority; this shows that stewardship could make it difficult for teachers to view their principal as a ‘servant’. Hofstede’s (1991) framework can be used to analyse the impact of cultural consequences on the implementation of servant leadership in Thai schools.

Power distance seems to be the most essential factor that creates barriers to the implementation of servant leadership theory in Thai or non-western schools, since in high power distance cultures, the system seems to be strongly hierarchical. The subordinates always look to their superior to make decisions. As a result, Hallinger

and Kantamara (2001, p.391) found that this cultural dimension creates the most difficulties for school leaders in Thailand. The contribution of ideas seems to be the most problematic issue in Thai schools. It is normal for teachers to accept whatever the principal presents as the best solution. They are always afraid to speak out or offer alternative ideas to what the principal is thinking. Hallinger and Kantamara (2001, p.391) also note that with '*greng jai*' and '*greng glua*', it is perceived as impolite to ask questions. They give an example:

...even asking the question - "why are we doing this?" – is considered impolite. Such a question would suggest unacceptable public disagreement with someone of higher rank, age or status (p.391).

Moreover, in light of this cultural dimension, the interview data also show that the teachers cannot even perceive their principals as colleagues. They still value their principals as higher authorities. As a result, the servant leader characteristic of 'first among equals' cannot easily exist in Thailand, although the principals attempt to minimize the barriers by being friendly with their staff.

Given the nature of Thai culture, Thai Catholic principals still need to make more effort to transform all schools to accept the theory of servant leadership. Although the teacher interviews revealed that services from the principals were very important for the schools, the service in this case should come from the person whom the teachers looked up to – their superior. It could not come from the 'servant'.

A further cultural dimension, Hofstede's *uncertainty avoidance*, could be considered another factor preventing the implementation of servant leadership. In high uncertainty avoidance cultures it is normal for subordinates to be afraid to make decisions. As a result, it is normal for the top manager involved in management and decision-making to do so. It can be seen from the teacher interviews and shadowing data that the teachers always asked permission and advice from their principals. It was very stressful when the principals were not around. As one teacher commented, "Without the signature of the principal, this school cannot run".

Even when the principals had an open door policy, most of the teachers were afraid to discuss their problems with them. The interviews revealed that the teachers followed the procedures and rules and regulations of the schools. They usually approached their

heads of department first and then followed the hierarchy of the organizational chart, and were afraid to go directly to their principals for help or advice.

The concept of 'first among equals' seems to face problems because of the culture of high uncertainty avoidance. Given the strong sense of seniority, there is a high expectation in Thai schools that respect should be paid according to age and years of experience. The problem of seniority has been found in both CDSL and OL schools. It was revealed, for example, in an interview in which a librarian teacher explained that schools have too much concern about seniority. In an OL school, the teachers complained that the reward system was based on seniority level and length of service, which meant that junior staff members could not get any rewards at all.

In this cultural dimension, the ability to apply the servant leadership theory seems to be facing its most difficult challenge. Hallinger and Kantamara (2001) explained that in high uncertainty avoidance cultures such as Thailand, "almost all individuals and organizations tend to seek stability, and to feel most comfortable with standard practices, routines and traditions" (p.397). As a result, it is very difficult to encourage the organization to accept change in order to transform schools to practise servant-leadership theory, or indeed any other 'modern' form of leadership such as transformational leadership.

The cultural dimension of *Femininity* provides a contradiction to the previous cultural dimensions; while both high power distance and high uncertainty avoidance seem to produce barriers to the practice of servant leadership, high femininity seems to promote this leadership theory. Hofstede (1991, p.323) indicates that in feminine cultures, the sense of caring and empathy is high.

Hallinger and Kantamara (2001, p.398) summarise Thai cultural characteristics within the cultural dimension of femininity as follows:

- Caring for other people and the preservation of relationships are emphasized in the workplace.
- Social relations are valued more than productivity or performance at both the individual and group levels.

- Harmony between individuals and among groups is sought and conflicts are avoided as much as possible.
- People act on feelings more than on logic: in Thai, to “understand” each other is to “enter each others’ hearts”.
- All relationships entail reciprocity; those with the largest power distance carry the greatest obligation on the part of the senior members.

It could be perceived that many of the ten characteristics of Greenleaf’s servant leadership theory seem to be normal or everyday in these cultural dimensions, especially empathy, healing and the emphasis on individual feelings. The interviews also clearly indicated the expectations the teachers had of their principals. Notions such as consolation, support, recognition, empathy and humility from their leaders fall into this cultural dimension of ‘femininity’.

Moreover, in ‘feminine’ cultures, leaders are expected to provide sincerity and authenticity to their followers. This is a fundamental factor for being a ‘real servant leader’. As Hallinger and Kantamara (2001, p.397) noted:

without a sense that their leader is sincere, followers will only comply at the surface level. Individual acts of support and kindness by the leaders are conveyed throughout the informal culture of the school.

The interviews showed that teachers expressed more appreciation of the principals when they extended hospitality towards their families and understood their feelings.

Collectivism could be considered as the most problematic of Hofstede’s cultural dimensions in terms of deciding whether it is a supporter or a barrier for the servant-leadership theory. On one side, it seems to be a promoter, as it is concerned with groups especially the idea that group decisions are better than individual decision-making. In collectivist cultures, the employer-employee relationship is “basically moral, like a family link” (Hofstede, 2001, p.244). As a result, the sense of belonging is important.

However, within this family atmosphere, the culture of obedience and respect for authority seem to be very marked in Thailand. This could be considered as the main barrier to the practice of the ‘first among equals’ philosophy.

10.5 Principals and the need for formation

It was apparent that while all of the sisters of St Paul of Chartres were expected to have a commitment to serving others as part of their religious vocation, those appointed to be principals had received no staff development with regard to the formation of the principles and practice of servant leadership. This accounted for some of the difference in their practice (see section 10.2).

The principals said they served others because they were religious; they must serve, as it was compulsory. The interview data reported in Chapter 9 showed that both sets of principals (CDSLs and OLs) considered themselves as servant leaders.

There is no specific systematic training for religious principals in Thailand. The necessity for adequate training of religious principals was also revealed, in light of the complex roles that the religious principals needed to perform. When questions were asked in the research about the training necessary for being a servant leader, only three types of responses were forthcoming: these were: praying, following Jesus’ teaching, and selecting the right person. Unfortunately, none of the principals were prepared to explain these issues in more detail (see Chapter 7).

The specific training for religious principals therefore needs to be aware of and to pay more attention to the concept of “religious principals as witnesses”. Principals need to act not only in the managerial role but also to provide spiritual guidance, evangelisation, role modelling etc. This research argues that religious belief and witness should not be diminished by a competitive educational world. The main findings from this research correspond with Grace (2002) who found that in England heads of Catholic schools:

can now talk confidently about achievements in test scores and examinations, business planning and budgets, marketing and public relations, but are relatively inarticulate about the spiritual purposes of Catholic schooling. (p.237)

Moreover, the research in Thailand revealed that the ‘motherhood role’ seems to be another duty that the religious principals were expected to perform. In Chapter 8, the teacher interview data were used to highlight the differences between CDSL and OL teachers’ perceptions of their relationships with principals. CDSL teachers tended to see their principals as ‘mothers’, while OL teachers perceived their principals more as ‘employers’.

10.6 Religious values and belief: the important issues

The findings from both principals and teachers suggest that religious teaching is important for leading schools. Strong evidence could be found, especially from the principals, who always referred to the Bible as their frame of reference. Specifically, the principals believed that their religious beliefs had made a positive contribution to their leadership styles, although the degree of reference to religious teaching varied between CDSLs and OLs. However, the findings from all the principals strongly suggested that their religious teachings and underlying beliefs were the foundation for their leadership styles.

Bringing religious perspective to the educational leadership field could provide more scope for intellectual knowledge. Dent et al. (2005, p. 642) argued:

A religion, though, is essentially a belief system. Little or no research has been conducted about the spiritual or religious beliefs leaders may hold and how those beliefs may have impact on the leader’s actions.

This research provided evidence that religion had a strong relationship with the leadership theory, and specifically with the leaders’ behaviour (see Chapters 7 and 9). Moreover, the research also found many expectations from teachers that were underpinned by religious teaching (see Chapter 8). Emmom (1999) provides evidence of its importance and suggests that the leadership field might benefit from bringing religion into the frame. He argues:

Understanding phenomena such as personal well-being, values, morality, self-control, affect, coping and many others ... are core concerns ... and are influenced by religion (p.876).

The data, especially from CDSLs, provided strong evidence that using religious teaching could make the ‘servant leadership’ very different from that defined by

Greenleaf. Unsurprisingly, one of the functions of a religious belief system is a religious worldview, which would provide an ultimate vision of what people should be striving for in their lives and the strategy to reach that end (Emmom, 1999, p.879).

This research shows the different degrees of service, which varied between CDSLs and OLs. Although CDSLs and OLs believed in serving because it is one of the most important duties of their religious life, different behaviour could be observed during the shadowing. This could be attributed mainly to the way in which individuals interpreted the meaning of 'serving' (see Chapter 9).

Interestingly, the interviews also revealed that the more the principals referred to the bible, the more examples they could provide of 'serving' in their schools. This could be associated with the 'sanctification' process, which Emmom (1999, p.880) defined as the inner process of transformation by which persons are made pure or holy.

The research has also shown that the different behaviour of principals could be underpinned by the extent to which they took the religious teaching seriously. The CDSL group, who admired mercy and justice, seemed to be very people-orientated (Chapter 7). Their kindness and helpfulness was often demonstrated during the shadowing. On the other hand, OLs, who honoured the sense of right and wrong, seemed to be more rule orientated. This group of principals always adhered strictly to the rules for the benefit of their organisations.

From the analysis of data, several themes emerged that were related to religious teaching, such as selflessness, compassion, humility and empathy. The data indicated that the different degrees to which religious teaching was used between CDSLs and OLs could perhaps have an influence on the different degrees of serving (see Chapters 7, 8 and 9).

Considering the difference between CDSL and OL schools, obvious differences were found not only in terms of the expectations of the teachers and the ways the principals exhibited their leadership styles, but also in being 'religious', in the sense of implementing their beliefs.

Selflessness appears to be one of the major themes that has been influenced by the leaders' religious teaching. The data from this research confirmed that selfless leaders provided benefit for their schools.

Self-sacrifice or selflessness seems to be the most difficult task for many leaders; however, this factor could make a big difference for schools. A leader who exhibits selflessness could be called a 'true' leader. In the teacher interviews, there were many occasions when examples were given of selfless leaders who contribute themselves to the success of various projects.

The interviews with the teachers also revealed that self-sacrifice does not only imply physical sacrifice, it also covers the element of spiritual sacrifice. A good example was found in one interview, where the leader was said always to be brave and courageous when facing difficult parents. Her principal was not afraid to deal with parents, vendors, the police and the authorities. This teacher compared her selfless leader with her former principal, who had been afraid to deal with people from outside and who were not part of the school. She had usually told teachers to deal with complaints, or even to accept the complaints over the telephone.

Moreover, in many interviews, the teachers, when informed of the research topic, advised me to study and focus on the life of His Majesty, the King of Thailand. Many stated that, 'our King is our example'. An examination of his life history reveals that whenever there was any disaster, any protest, any political problem, the King has always come along and solved the problem. He even travels to unreachable areas, including the most remote parts of Thailand. He has dedicated his life to the benefit of the Thai people and to the peace and stability of the country.

It is interesting to note here that one aspect where Catholic and Buddhist teaching are similar is that the expectations of the teachers are for more severe. Selflessness in Buddhism seems to be a central tenet in the leadership process. As Kringer and Seng (2005, p.783) have noted:

The exploration of leadership from a Buddhist perspective will build on the following concepts from Buddhist philosophy: 1) impermanence (Anicca); 2) Selflessness (Anatta); 3) the effects of the comparing or

discursive mind; and 4) development of the four positive states of mind (Brahmaviharas).

Unsurprisingly, mercy and compassion, which could be another similarity between Christian and Buddhist religious teachings, could be another factor that distinguishes CDSL and OL schools.

The interviews with all eight principals provided evidence that the values of mercy and compassion motivated teachers to provide their best for their schools. Confirmations obtained during the teacher interviews showed that OL teachers expected their principals to show more mercy and compassion. Thanks to these factors, they (the teachers) would willingly contribute more to their schools.

Moreover, the findings from OL schools revealed that authentic intention and sincerity could be other factors that the followers were looking for in their leader. The 'hypocritical' behaviours that had appeared in some of the interviews could provide alienation of the teachers.

10.7 Servant leadership from the Catholic perspective

Greenleaf's model of servant-leadership is problematic from a Catholic perspective, in that it fails to incorporate specifically religious aspects. From a Catholic perspective, servant leadership is clearly derived from a model established by Jesus Christ. Because Greenleaf's theory has been formulated in a secular way (without religious references), it has failed to make a significant impact on practice in the context of Catholic religion. When reflecting on the first part of Greenleaf's definition of servant leadership, it can be seen that Greenleaf's definition cannot be used by religious orders. As Greenleaf has explained:

... the servant leader is a servant first. It begins with the natural feeling that one wants to serve. Then a conscious choice brings one to aspire to lead... (Greenleaf, 1970, p.7).

For Catholics, obedience is one of the three religious vows that are necessary in all aspects of religious life. As stated in the Book of Life, "The Sisters of St. Paul bind themselves by public vows of chastity, poverty, and obedience" (Saint Paul of

Chartres, p.21). On account of the vow of obedience, a sister cannot choose to become a principal or to take any other position. As it is clearly explained:

(...) changes of assignment are outstanding moments in a life of obedience and are lived in faith, seeking the will of God. In a serious case and prudently, the major superior may require obedience in the name of the Lord, which would then be binding in virtue of the vow (Saint Paul of Chartres p.46).

Although religious people cannot choose to lead, it is believed that they should have the spirit to serve. The Book of Life, for all the Sisters of Saint Paul, clearly indicates the mission of the congregation.

The congregation of the Sisters of the St. Paul of Chartres is a religious Institution of pontifical right dedicated to be apostles in the church. The members consecrate themselves to God by profession of the evangelical counsels. In response to the love whereby God first loved them, the sisters of St. Paul aspire to the perfection of charity through union with God and service of neighbours (Sisters of Saint Paul, p.19).

It can be seen that the congregation emphasizes the importance of service, since that the explicit mission of the congregation is to “serve” As indicated in the Book of Life, “The sisters of St. Paul were founded to meet the needs of their fellow men and from the start have recognized in each one of them the person of our Lord Jesus Christ” (Sisters of Saint Paul, p.19).

It is believed that religious people should have the spirit to serve, as they aim to follow Jesus, the servant leader. It could be said that the principals choose to serve not because they want to but because they wish to fulfil the teachings of Jesus; as a result, they have no choice but to perform what had been decided as God’s desire or decree.

This study has therefore demonstrated the need to adapt the theory of servant leadership to incorporate a specific religious element, and to produce a Catholic version that can be used for the staff development of Catholic principals.

10.8 Unrealised principals’ behaviour

This section considered the ‘dark side of leadership’ and verifies the finding of Blase and Blase (2002). Their research examined the perspectives of 50 teachers in the

USA on the issue of principal mistreatment. They categorized mistreatment from principals into three categories:

- 1) Level 1 Principal Mistreatment: Behaviours which included indirect, moderate aggression; e.g., discounting teachers' needs, isolating teachers, and withholding resources.
- 2) Level 2 Principal Mistreatment: Behaviours which included direct, escalating aggression; e.g., spying on, overloading, and criticizing teachers
- 3) Level 3 Principal Mistreatment: Behaviours which included direct, severely aggression; e.g., threatening teachers, giving unfair evaluations. (p.685)

It worth noting here that the researcher did not ask about mistreated behaviour directly, during the interview some such behaviour was revealed. Some of these forms of mistreatment were found in all CDSL and OL schools, albeit to different degrees. The problems of mistreatment seemed to be more serious in the OL schools compared to the CDSL schools, and some problems were found only in OL schools.

According to the present findings, emotional aggression seemed to be the most common of these inappropriate behaviours on the part of the principals. The interviews with teachers confirmed that emotional control seemed to be a quality that the teachers were looking for in their leaders. The research found that the principals seemed to exhibit undesirable emotions such as anger when they did not achieve what they desired. This could result from holding too much power in the schools. The research also found that there were no proposed strategies for balancing the power of the principals, although most of the teachers, especially in OL schools, had suffered from the sole decisions of the principals on at least some occasions.

These research findings also confirm support for Southworth (1995), who argued that "school leadership is not only concerned with the most efficient way to lead a school, but also whether any particular approach is morally acceptable" (p.185). The data from this study pose similar questions to those raised by Southworth (1995) on the dominance of the principal, which is unacceptable because it "fundamentally injures democracy" (p.185).

Favouritisms seem to be another problem, and has been found in all eight schools. The interviews with the teachers, especially in OL schools, provide a clear illustration of how principals choose to evaluate, reward or punish teachers differently. Such favouritism has made some teachers feel that they are being ignored by their principals, and they also felt that their principals did not support them and prevented them from advancement.

Making unnecessary demands seems to be another problem that needs to be taken into consideration. The teachers, especially in OL schools, complained that the principals gave them excessive workloads. They were expected to perform activities such as selling food to the students during break time, which could not be counted as part of teachers' normal duties.

Moreover, the realisation of the potential of the teachers seems to be another other challenge for principals. The research found that both CDSL and OL principals generally seemed to aim to maximise teachers' productivity by taking an approach of 'lowest cost' and 'highest return', especially in terms of teacher working hours.

This chapter has demonstrated that a new servant leadership theory needs to be constructed by bringing explicit religious dimensions into the theory. The final part of the thesis (Part 4) attempt to reach some conclusions. The next chapter therefore contributes mainly to the discussion of Catholic servant leadership, which need to take the unrealised aspects of leadership into consideration.

Part Four: Conclusions

Chapter 11: Catholic servant leadership: A new conception

In the previous chapters, the researcher observed the existence of servant-leadership in Thailand, as referred to by Greenleaf although important differences were found due to the characteristics of Thai culture, especially with regard to of stewardship, empathy and healing. As mentioned above, without these characteristics being present, servant leadership cannot exist. As a result, the ways in which Thai Catholic Principals exhibit servant leadership seem to provide a rather different picture. There is a need therefore to develop a new theory of leadership, which would be applicable to the Thai Catholic school context. The practice of servant leadership in Thai Catholic schools has two key elements: Jesus Christ is taken as the model, and his example is combined with sense of the values of Thai culture.

11.1 A new conception

One of the major contributions of this research is its identification of the need to adapt Greenleaf's servant leadership theory for application in the Catholic schooling system in Thailand. Although the findings from the interviews and questionnaires seem to concur with the importance of service, many of the teachers could not perceive their principal as their 'servant'.

I cannot and do not want to perceive my principal as a servant. My principal provides ideas and examples; she trusts and empowers me. She follows my work and shows empathy. She contributes herself totally to all the work in which we are engaged. She also motivates all the teachers by providing compensation. She really builds the right impression for staff. We also want to work for her. But we cannot use the word 'servant' to define her, as she is not our servant; we see her as our leader. The word 'servant' is too demeaning to be used on her, as she is the one who we look up to, respect and adore. (T01-CDSL)

The concept of 'servant leadership' seems to be most problematic when used in Thailand. The above quote was chosen from many others provided in interviews with teachers who did not perceive their principals, their leaders, as servants. The concept seems to be a major problem for all the teachers who did not have a Catholic background. The confusion was always evident on their faces and in their statements.

On the other hand, the Catholic teachers¹, and both CDSL and OL principals themselves, preferred to be perceived as 'servant leaders'.

The researcher is aware of the problem with the term 'servant leader' in the Thai context; however, in order to maintain the uniqueness of 'servant leadership theory', the term 'servant' must still appear in the title. The word 'Catholic' is also added to the title in order to provide an understanding of its unique contribution to Catholic and Christian teaching as a classical foundation of this leadership theory.

The adaptation of this theory proposed here is drawn from all the fieldwork data, especially the interview data, which were found to be the richest source. There are two major factors that contribute to the need to reformulate this leadership theory. Firstly, reformulation will mean that it will be more widely accepted in the Thai Catholic educational context. Secondly, the term 'servant leadership' could be considered confusing. It is difficult to interpret from Greenleaf's writings whether it is implied for a religious perspective or for secular ideas. Therefore, the need for a new theory has arisen. It should be noted here that the evidence from the research demonstrates some important tensions between Thai culture and the Catholic religion with regard to educational leadership. As a result, a new leadership theory is constructed to try to reduce these tensions. It is based upon and includes the fundamentals of both the Catholic religion and Thai culture.

To describe the unique style of the Thai Catholic educational leader, the researcher was required to draw from many fields and disciplines such as leadership, psychology, management and religion. Critics in the Western tradition could dispute the fact that the new theory is drawn from many disciplines of knowledge, especially from religion and spirituality. Dent et al. (2005) argue that:

Researchers and theorists trained professionally in Western behavioral science traditions such as behavioral psychology or industrial organization economics may find themselves uncomfortable with the use of the concepts 'spirituality', 'God' or 'transcendent' in a behaviour science journal - mainly because these terms are generally outside the lenses of their discipline (p.775).

¹ There were around 5-10% of Catholic teachers in schools. Most of teachers were Buddhists.

However, religion should be viewed as another important discipline of knowledge. Ali and Gibbs (1998, cited in Dent et. al. 2005) suggested that, “leaders and managers can benefit from understanding the basic embedded religious drives that members of these religions may bring to their work environment”. (p.633)

Moreover, as explained earlier, the development of contemporary leadership theories has neglected the theological and religious perspectives. As a result, one major contribution of this piece of research is that of bringing the religious perspective into the field of educational leadership. To begin, it is necessary to specify the factors that underpin the theory, before providing a new definition of leadership and a new leadership theory.

11.2 Leadership in Thai Catholic schools

The data revealed that the SPC principals’ leadership styles were underpinned by mostly Western secular styles. Thai styles of leadership were also influential, although less so than the former. However, contradictions could be seen from both the principals’ and the teachers’ perspectives. Some of the principals disclosed at interview that they preferred to adopt more Western leadership styles or concepts, which some of them had studied at Masters and Doctorate levels. On the other hand, the followers who had very little knowledge of leadership theory not only explained their principals’ leadership styles as Thai Catholic based, but also preferred to have principals who used Thai Catholic based leadership styles.

The findings of this research confirm the claims that followership perceptions and expectations are crucial for the study of leadership (Kouzers and Posner, 1993; Gerster and Day, 1994). The data from this study also confirm, extend and verify previous claims that the uniqueness of Catholic schools depends on the quality of leadership (Grace, 1995) and that Catholic educational leaders must be both educational leaders and leaders of the Catholic community (Fitzgerald, 1990).

It should be noted here that this study has demonstrated the complex picture of religious principal leadership in schools, revealing that there is no single, distinctive religious educational leadership style in Catholic religious run private schools in Thailand. However, the data from teachers and principals showed that there are four

major factors that contribute to the uniqueness of Thai Catholic based leadership. These are: 1) humility, 2) authority with benevolence, 3) heart, and 4) Catholic values and belief. These factors could be considered to be related to culturally specific leadership behaviours in Thai Catholic schools. By paying attention to these four factors, Catholic educational leaders could become more competent at both professional educational leadership and leadership that goes beyond this professional educational role, since the research suggests that these four attributes help principals transfer power from authority to service authentically, which is the ultimate purpose of Catholic educational leaders.

Since the interviews with teachers in both CDSL and OL schools revealed that the teachers were generally satisfied with their principals' professional leadership styles, this chapter will concentrate more on dimensions of leadership that go beyond the professional, for which Grace (1995) suggests the term 'professional as witness'. It is worth noting here that the connection between leadership and the Catholic religion was evident throughout the research. Each of these four key contributing factors is now considered.

a) Humility

The interviews with the principals and teachers showed that 'humility' was regarded as a most desirable leadership characteristic. The interviews with the principals suggested that humility is the foundation concept, which could enable the leader to provide better service to others, because it has the ability to focus one's attention on others rather than on oneself.

The obvious examples (as outline in chapter 7 and 9) showed that humility could help the principal to provide better service. An obvious example was from an CDSL principal, who said "the prerequisite of providing service is to be humble and to embrace humility" (CDSL4).

Vera and Rodriguez-Lopez (2004) pointed out that humility should not be viewed as "a low opinion of the self or a sense of worthlessness" although the Oxford English dictionary defines it as "a modest or low view of one's own importance, meekness, lowliness". Philosophers, theologians and, more recently, psychologists, have begun

to examine humility as a form of personal strength. Most philosophers and theologians provide evidence that humility can be framed as a virtue or strength (Exline and Geyer, 2004).

The data derived from teachers (Chapter 8, 9) and principals (Chapter 7, 9) corresponded with the view of Means et al. (1990), who argued that humility implies:

- (i) A willingness to admit one's faults;
- (ii) A recognition that one cannot control all social encounters;
- (iii) An attitude of patience and gentleness with other people; and
- (iv) A sense of empathy for others.

The interviews also revealed that after showing humility, service could be provided easily and understanding and empowerment would follow. The findings as outlined in chapter 7, correspond with Exline and Geyer (2004, p.98), who found that because humility involves the willingness to consider one's limitations, it also facilitates cooperation.

It is worth noting that humility is consistent in many ways with Catholic and Buddhist teaching, which is embedded in Thai culture. Therefore, there are two main factors which make humility important to leaders in Thai Catholic schools: firstly, the Catholic religion itself, and secondly, the expectations of Thai teachers directed towards their religious leaders. The principals believed that humility could eliminate the upward communication problem that was often found in Thai schools by reducing the gap between principals and teachers.

Both principals and teachers consistently agreed that a leader had to have humility, and must be accessible and approachable by the teachers. The interviews also revealed the advantages that follow from possessing humility, one of which is transparency in the leaders' work. With humility, the leaders allow others to examine their work and accept their mistakes and limitations. They could improve themselves by accepting both positive and negative criticism. Humility also enables them to see

the needs of others and they are therefore willing to help teachers with immediate action wherever necessary. Moreover, many principals agreed that humility could make them perform their leadership duties more effectively, since they could accept the limitations and abilities of teachers. Many teachers also believed that humility also provides motivation to the teachers, because the leader can understand the feelings of the teachers and become a spiritual shelter for them. Humility also makes it easier for leaders to practise the concept of leadership. Moreover, some principals agreed that humility also makes leaders more patient and increases their ability to control themselves, especially in terms of emotions. Emotional control was consistently found to be one of the important factors for teachers and was very much expected by them (see chapter 7 and 8).

One reason why humility is important in Thai culture is associated with the way in which Thais have been taught since childhood to be humble and pay respect to their elders. It could be said that humility is considered to be a Thai virtue. Humility is also very important because of the cultural value of femininity in Thailand, which, following Hofstede (1980), has a predominantly high femininity index. Thais thus look up to the leader who is humble and who has respect for others.

Humbleness, associated with humility, is one of the ten characteristics of the King or administrator in Buddhism, as Payuto (1998, p.27) explains:

Maddava (Bali language): deporting himself (sic) with gentleness and congeniality; his bearing is not arrogant, rude, harsh or conceited; he has nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty but not without awe.

b) Authoritarian authority with benevolence

The second important factor is authoritarian authority with benevolence. Although modern leadership theories such as moral leadership, spiritual leadership and emotional leadership avoid the use of ‘power over’, this was not found to be the case for leaders in Thai schools. This was because of the high power distance and high uncertainly avoidance, which is embedded in Thai culture. This research revealed that teachers were still meekly waiting for commands from the principal, and they were

willing to do this no matter who was in charge of the position. The principal still needs to be on top of the organizational chart.

As outlined in chapter 7, the principals explained that the old concept of 'authoritarian,' which has been borrowed from the concept of autocratic leadership, was impossible to implement in schools, teachers believed that autocratic leadership could still be seen in practice. Moreover, the teachers believed that decisive principals were still effective in schools.

This research also revealed that the authority and power that could be found in Thai schools was similar to that of other developing countries such as Ghana (Oduro, 2003, p.189). Oduro's research showed that the head teachers see themselves as having both authority and power, which could be seen as authoritarian leadership. In his discussion, he uses the following quote from Plato's "The Republic" to verify his idea: "It is evident that the captain of the boat is the only one to be trusted with its control, since only the captain has the necessary knowledge". (Plato, cited in Oduro, 2003, p.189)

Although Oduro argued that the leaders should not monopolize authority and power because they did not have knowledge in all areas, my research in Thailand shows a different picture. In many areas of this research, it could be seen that the teachers praised their CDSL principals for their knowledge in every aspect of their jobs and had more experience in leading schools, including the ability to solve problems. One CDSL also explained during her interview that in her view, the leader needs to have knowledge of all aspects of the job from cleaning the toilet to keeping accounts, teaching and setting a vision to implement a strategy through being knowledgeable about various aspects of religion.

It should be clarified that the authoritarianism used in Thailand is not totally that of autocratic leadership. Specifically, power is viewed as the power of the position and that of moral goodness. In other words, the research suggested that authority should be compared with the authority of mothers over their children, because teachers in CDSL and OL schools agreed that power from a maternal position was required in their schools.

It is worth noting here that the research found two different perspectives from teachers in CDSL and OL schools towards their principals: the mother and the employer respectively (see chapter 8). As outlined in chapter 8, the teachers in CDSL schools explained that their principals provided them with whatever they needed; the principals were accessible, were genuinely concerned, and sacrificed themselves. The teachers also believed that their principals could solve both work-related and personal problems for them. The interviews with the CDSL principals also confirmed these maternal characteristics. As a result of these maternal characteristics, CDSLs were more orientated to care and service than OLs. The principals explained that in order to serve well, they needed to teach, to praise, to help and to punish like a mother, with sensitivity. Specifically, CDSL principals paid more attention to teacher welfare, especially financial incentives (see chapter 7).

On the other hand, the perception of power from the 'employer' position could be a result of principals' attitudes and behaviours. The interviews with OL principals revealed their 'employer' role because OLs normally concentrated on decision-making, control, organisational stability, progress and economy in their schools. While CDSLs were more sensitive to individual needs, OLs aimed for utilitarian goals. Moreover, there was consistent evidence that OLs adopted a more directive approach, without encouraging participation. The teachers in OL schools normally sought advice from their principals only on work-related problems.

The research also showed that when the principals exhibited only autocratic leadership, they could not achieve other objectives. The research revealed that the teachers normally worked according to their duties when the principals exercised their power; on the contrary, the teachers were more willing to go beyond the call of duty and contribute more meaningfully towards the objectives of the school when their leaders exercised benevolence (see chapter 8).

This finding corresponds with Day et al. (2000), who argued that bureaucratic leadership and entrepreneurial leadership, which focus more attention on the 'business' environment, have not improved schools in England in the ways intended (p.158). Moreover, Sergiovanni (1992) also noted that practices based on traditional leadership theories could achieve only moderate success in schools. Additionally,

authoritarian superiority affects Catholic educational settings directly. The authoritarian approach could be a barrier to the sense of community that is considered to be vital in the Catholic school environment (Bryks, 1996, p.30; Sullivan, 2000, p.155; Fitzgerald, 1990, p.60). The findings from this research have thus confirmed previous claims that authoritarian superiority could be a barrier to service provision in schools (Fitzgerald, 1990, p.65-66).

However, it has been found to be impossible for Thai Catholic schools to get rid of authoritarian leadership although many researchers have raised questions about authoritarian leadership in schools, suggesting authoritarian leadership could provide an inappropriate example for the students (White, 1983; Bottery, 1988; Southworth, 1995). White argues:

In so far as pupils are getting a picture of an indefensible authoritarianism, they are being led into an inconsistency. There is talk of democratic ideals, practices, etc., but they see that important institutions in society are actually being run on anti-democratic lines (p.93).

Authoritarian leadership seems to be a more serious problem in Catholic schools, since Catholic schools claim to value the sense of community. The religious principals have a special mission: to represent Christ and act as His witnesses in the world. With the same lines, the interviews with teachers revealed that they expected their principals to act as role models, both professionally and beyond (see chapter 8, 9).

As noted above, it is impossible to get rid of authoritarianism; as a result, benevolence needs to be exhibited alongside power. It is worth noting here that the obvious difference between the leadership provided by CDSLs and OLs in the research schools was the level of benevolence shown by the principals. The research revealed that a leadership might need the ability to strike an appropriate balance between authoritarian leadership of authority and benevolence.

This could result from the Thai cultural value of ‘Bun Kun’ or gratitude, which provides advantages not only for the religious people themselves, but also for the teachers and schools. Benevolence could be considered as one factor that sets Thai people apart from others, because Thai culture is driven by the key values of “Nam

Jai” or “water from the heart”, which emphasizes warmth and caring, and “Hen Jai”, or “Humanism”, which calls for sympathy for others (Golesorkhi, 2002). Golesorkhi (2002) defined benevolent behaviour as involving showing concern for a co-worker's welfare, looking out for what is important to them, going out of one's way to help them, and paying attention to their needs. As a result, it could be said that benevolence was one essential factor that the teachers were looking for from their principals. On the other hand, if the teachers did not receive benevolence from their principals, their willingness to perform their duties and cooperation would be decreased.

These findings suggest that power with benevolence seems to be the major attribute that could transfer the power of authority from the strongly hierarchical Catholic culture into the practice of stewardship in order to provide service to others. Power with benevolence could also provide collegiate leadership, which aims to empower teachers in Catholic schools in order to promote a sense of community and also to stimulate positive relationships in the Catholic community.

The research also revealed that in order to utilize authority, the leaders needed to have strong self-discipline to maintain the discipline of the schools. Both principals and teachers agreed that right judgement or discernment and the ability to make decisions were necessary before exercising authority. Moreover, the teachers emphasised that favouritism needs to be eliminated and replaced by public interest and fair-mindedness. Evidence of this had been observed by the researcher on many occasions when respondents had cited nepotism as being rampant or prevalent in the leadership of Thai schools.

c) Heart

The third important cultural factor is heart or ‘jai’. During the interviews with teachers, the word ‘jai’ or heart was mentioned over a thousand times (see chapter 8). This suggests that heart is very important in Thai culture. It is worth noting here that the heart is seen as the most important organ in both Thai and Catholic culture. In the Thai language, there are more than 80 words that use ‘jai’ as the prefix, suffix or root. Thai people also say that they use the ‘heart’ rather than the ‘head’ to process information.

It is the endeavour of the researcher to focus on the underlying meaning of the Thai language and provide an interpretation that would be close enough to the meanings as used and understood in the English language. The table below compares the meaning of English and Thai words with a Thai explanation, which is normally the interpretation.

English word	Thai word	Explanation
To understand	Kao jai 'Kao' = access	Thais use the 'jai' to accept information. Before saying that they understand something, the information needs to get into the heart. 'Kao' means 'access'.
To decide	Tad sin jai 'tad sin'=judge	Thai use 'jai' to made a decision. They need to make judgments from their heart. 'Tad sin' means judge.
Keep in mind	Jum sai jai 'Jum' = remember / 'sai'= in	The brain in the west is equal to the heart in Thai culture. As a result, remembering in your brain has a similar meaning to remembering in your heart. 'Jum' means 'remember', and 'sai' means in.
Be worried/ be in a nervous state	Jai mai dee 'Mai dee' = not good	The heart always deals with emotion in Thai culture. When Thai people express discomfort, the heart always plays the most important part. 'Mai dee' means not good.

The heart not only plays an important role in Thai culture, it is also important in the Catholic religion because the Sacred Heart symbolizes 'love', which is embedded deeply and rooted in all the teachings of Christianity. Love is also the greatest commandment for all Christians.

You must love the Lord your God with all your heart, with all your soul,
and with your entire mind. You must love your neighbour as yourself.
(Matt. 22:37-39)

As a result, the leadership of a Thai Catholic school should ideally be based on and stem from the 'sacred heart' of the leader. The teacher interviews revealed that they expected their principals to use their hearts as a foundation: 'num jai' – the spirit of the heart - and 'agape love', will be discussed below, using St. Paul's explanation, which provides an understanding of the definition of 'agape' love.

Love is always patient and kind; love is never jealous; love is not boastful or conceited, it is never rude and never seeks its own advantage, it does not take offence or store up grievance. Love does not rejoice at wrongdoing, but finds its joy in the truth. It is always ready to make allowances, to trust, to hope and to endure whatever comes. (1Cor: 4-7)

Principals and teachers both agree that love is important for leading schools. Perhaps this is because love or compassion is the core vision of both religions, Christianity and Buddhism (Kringer & Seng, 2005, p.774).

The research suggests that leading with the 'heart', which is the source of love, could help Catholic schools to maintain their identity, since it could stimulate trust and understanding, which lead in turn to the support and respect that are required in Catholic educational settings. The research also found that Saint Paul's definition of the meaning of 'love' encompassed acceptance, understanding and respect for the dignity of every person in the schools, which resulted in Catholic communities in the true sense of the term. Additionally, the research suggested that only if everybody within the school were to be perceived as equal members of the school could the problem of favouritism be eliminated and authentic empowerment occur. As a consequence of this empowerment, the school leaders could develop discernment resulting from open communication with everybody in the schools, especially in the decision-making process.

d) Catholic values

The research showed that Jesus' teachings tend to be overshadowed by secular values in Catholic schools. A contradiction emerged, in that teachers expected their leaders to act as religious witnesses more than mere educational leaders, since they were already satisfied with their management ability, especially in OL schools. On the other hand, during the interviews with the principals, they seem to be particularly proud of the ways they were leading their schools, which maximised student output and academic achievement.

Although some principals did not mention the direct use of religious teaching in relation to their professional leadership, all eight principals mentioned their religious teaching as a personal strength, especially when they faced difficult problems. They normally went to the chapel to pray and ask for grace in order to make decisions. When problems seemed to be very severe, the gospel seemed to be their consolation and strength. This finding corresponds with Delbecq (1999) who found that business managers often find inner strength and wisdom in their Christian tradition, which informs their leadership. The research also confirms the claim that the quality of leadership is considered central at Catholic schools (Grace, 1996, p.74).

The research showed that the more the principals practised Jesus' teaching, the stronger their Catholic identity could become, as a result of acting as religious witnesses. The research suggests that love, mercy, empathy, humility, justice, self-sacrifice and forgiveness, which are core teachings in the Catholic religion, provide the key difference between schools. This was evident from the difference between CDSL and OL schools. The claim that Jesus' model still be suitable for Catholic schools in today's fiercely competitive world was confirmed by the research findings.

As a result, Jesus' teachings could be considered to be the most important factor in making leaders into *servant leaders*. From the theological perspective, this also means that this theory is totally different from that of Greenleaf because his "understanding of humility is theologically unacceptable for Christians" (Well, 2004, p.6). Well also echoes the importance of the church's teaching for the leaders. He notes that, "servant leadership, with its call to lead by serving others first, must be Christologically grounded in order to be true to the will of God" (2004, p.8).

The research therefore suggests four attributes of leaders that set Catholic schools apart from other schools. According to Bryk et al, (1993) the distinguishing characteristics of Catholic schools could be clearly seen in the secular world. They explained:

Two important ideas shaped life in Catholic schools, making them very different from their organisational counterparts in the public sector: Christian personalism and subsidiarity. Christian personalism calls for humanness in the myriad of mundane social interactions that make up daily life ... it signifies a moral conception of social behaviour in a just community. Subsidiarity means that schools reject a purely bureaucratic perception of an organisation decentralisation of school governors is not chosen purely because it is more efficient ... rather decentralisation is predicated in the view that personal dignity and human respect are advanced when work is organised in small communities where dialogue and collegiality may flourish (Bryk et al, 1993, pp.301–302).

Finally, it is worth noting that all these four attributes - humility, authority with benevolence, heart and Catholic values - could enable religious leaders to become professional educational leaders and leaders in dimensions beyond the professional only if the religious principals realised the mission of Catholic education. Grace's (1996) warning could provide a clear picture of the duty of the Catholic educational leader. He points out that Catholic schools must keep in proper perspective the notion that academic achievement is not an end in itself but an enterprise serving the larger purpose for a Catholic school to exist.

In conclusion, the research has found that leaders of SPC Thai Catholic still believe in the view of leadership as power and that their focus is on the person rather than the process. However, the research suggests that in order to lead effectively in Catholic educational settings, 'change' is necessary, and this change should start from the leader. The leaders need to start to transform the view of leadership from a management task to a holistic view that includes the whole person and their relationships with others.

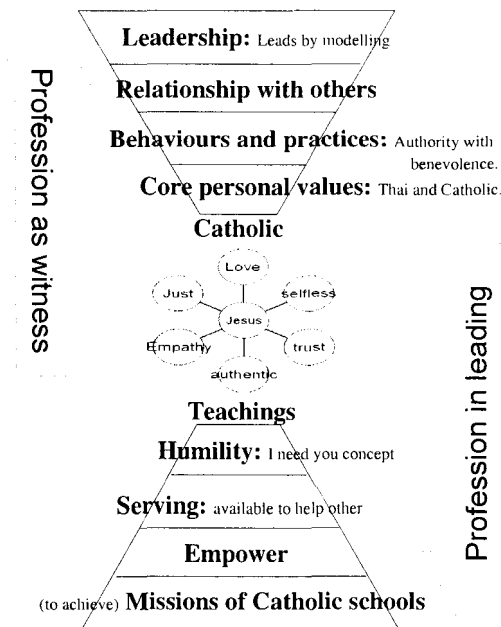


Figure: 11.1: Catholic servant leadership: profession and professional as witness

Figure 11.1 provides a summary of this chapter in diagrammatic form. Catholic teaching with Christ at its centre was revealed as the most important thing for Catholic educational leaders. The research pointed out that religious teaching are the major components for forming core personal values, which directly affect the behaviours of principals. This finding confirms the claimed made by Day et al. (2001) who found that:

It became clear that the vision and practices of these principals were underpinned by a number of core ‘personal values’. These concerned the modelling and promotion of respect (for individuals), fairness and equality, caring for the well being and whole development of students and staff, integrity and honesty. These core values were often part of strong religious or humanitarian ethics which made it impossible to separate the personal from the professional (Day et al. (2001, p.43).

Moreover, Thai cultural values are important in the formation of principals’ core values. Hofstede (1991) found that values are representative of the fact that people within particular societies expect behaviours to be performed in certain ways. Moreover, it is believed that values are learned in early life and often unconsciously. Hofstede (2004) further explained the importance of values that have been accumulated since we were born. He noted that, “after age 10, basic values don’t

change – not even if we migrate to another country”. Consequently, it could be said that national culture seems to be one of the crucial factors that influence values. Thai culture could be considered as the second most important aspect that the principals need to take into serious consideration, since the research revealed that the expectations of the teachers come from their cultural values.

This chapter has pointed out that while the Thai Catholic principals could not get rid of the concept of power as authority, the use of benevolence could balance the authority or ‘power over’ concept and reinforce positive relationships with others. When these positive relationships have been established, Catholic schools can become ‘authentic’ Catholic communities, but in order to achieve this, the leaders need to act as role models for both teachers and students in order to be Christ’s witnesses in the world.

Figure 11.1 shows that Jesus’ teaching could encourage the practice of humility, which the research has suggested is the most desirable characteristic of religious principals. As explained above, humility could help the principals to perform the act of service easily, because they believed that they did not have the ability to do all that is required in their schools. With humility, the principals could better understand and accept the limitations of the teachers’ work, and could help teachers to perform their duties by providing more service and help. Only when the principals perform both leading and serving can they be called ‘servant leaders’: being all things to all people could help them to understand better the servant leadership concept. This is because teachers’ expectations are not the same, and their tasks are varied. Only when the principals are able to help teachers in each situation by providing them with teaching, help, support and counsel in order to achieve the common good are true servant leaders revealed.

The findings from this research also suggest that empowerment is important in Catholic schools, although it seems to be difficult for leaders to challenge the present school bureaucratic management process. Through empowerment, the principals have the ability to make better decisions in order to achieve the mission of Catholic schools.

Chapter 12

Conclusion, recommendations and contribution of research

As discussed in Chapters 1 and 6, the objective of the research was to examine Greenleaf's servant leadership style and its relationship with the Thai Catholic school environment. This final chapter is organised into six sections: a summary of the key findings; the main conclusions of the research; the key recommendations; the contribution of this research; suggestions for further research; and finally the limitations of the research.

12.1 Summary of the main findings

The main findings are considered under three headings:

- a) Greenleaf's servant-leadership theory in Thai Catholic schools.
- b) The differences between community designated servant leaders and other leaders.
- c) The similarities between community designated servant leaders and other leaders.

a) Greenleaf's servant-leadership theory in Thai Catholic schools

Although Greenleaf's ten characteristics of servant leaders were found among Catholic religious principals who run private schools in Thailand, his definition seems inapplicable in this context. Catholic religious principals had to practise the vow of obedience, which prevented them from choosing to be leaders or to adopt any other position.

In addition, the 'spirit to serve' of the religious principals comes from their religious teaching and they are required to follow Jesus, who is the source of their inspiration.

The research found that Catholic servant leaders in some cases had more than the ten characteristics that Greenleaf proposed. Humility, authority, a 'sacred' heart and Catholic spirituality were most important factors that some religious principals possessed.

Different pictures of serving were found in different schools, depending on the interpretations of the individual principals. The CDSLs perceived "serving" as working on activities that were not considered as the principal's duties, such as

cleaning and tidying the schools, being available 24 hours a day for the teachers, and working beside the teachers, while OLs considered that they were serving when they performed their normal duties, since they did not receive any salaries for being principals.

Religious principals were referred to as servant leaders when they were perceived as being 'all things to all people'. This is because the teachers expected many services from the principals. When their needs had been met, they consequently believed that their principals provided service to them.

b) The differences between 'community designated servant leaders' and 'other leaders'

There were clear differences in the leadership provided by CDSLs and OLs. CDSL perceived that teachers were the most important aspect for leading the schools. Consequently, CDSLs preferred to work with teachers, giving them latitude in their work and freedom to decide and act in ways that they deemed fit while they were teaching. CDSLs were also readily available to help the teachers find solutions to problems that they might encounter. They were able to understand the feelings of teachers, which made them more flexible. The use of teamwork and empowerment could be seen in all CDSLs' schools.

OLs placed more emphasis on the students than the teachers, leaned more towards policies, rules and regulations, determining staffing needs, scheduling activities and ensuring that teachers kept accurate records of most things. They were committed to traditional styles of leadership in terms of maintaining status and organisational control.

'Community designated servant leaders' were more committed to collegiality and embedded more mercy and justice in their leading styles, while OLs leaned more towards a strong leadership approach, with a greater emphasis on the sense of right and wrong. CDSLs were more orientated towards care and service than OLs. They were also more sensitive to individuals and encouraged more participation in decision-making than OLs. This provided differences in terms of teachers' perceptions. Teachers in the CDSL schools (CDSL teachers) perceived their principals as 'mothers', while teachers in the other principal schools (OL teachers)

valued their principals as 'employers'. These different perceptions could lead to different levels of motivation. The questionnaire showed that the motivational levels for teachers in CDSL schools were higher than those of teachers in OL schools.

c) The similarities between 'community designated servant leaders' and 'other leaders'

There were many similarities between CDSLs and OLs in their principals' activities. The activities of the principals could be grouped into two time categories: before lunch and after lunch. The activities in the morning seemed to be fragmented and people-orientated, while in the afternoon, there was not much interruption from or interaction with other people. Activities such as paperwork, giving advice to individual teachers, work distribution, meetings, thinking about new projects and walking around the school in order to check the school compound were evident in all eight schools.

All eight principals had to perform many roles, including both academic and non-academic related tasks, such as administrative roles, financial supervision, acting as co-coordinators between and within schools, taking charge of the janitors and acting as public relation officers.

Additionally, all principals were Catholic religious principals who were required to perform religious duties, especially evangelisation duties. All eight principals have been challenged by a 'secular' competitive market world.

There were the same expectations for both CDSLs and OLs, although different degrees of expectations could be found. Expectations such as being role models, time available, consolation, supervision and humanity, which included recognition, trust and respect, were found in both CDSL and OL schools.

12.2 Conclusions

The main conclusions of the research are considered under six headings:

- a) Thai culture and Catholic religion: the essential factors
- b) Thai culture: the greatest impact on followers' perceptions
- c) Secular academic degree is not enough for a religious principal
- d) Religious commitment can make a difference in leading the school

e) A Catholic educational leadership model is needed

a) Thai culture and Catholic religion: the essential factors

Leadership, which all eight principals performed and were expected to perform, was strongly influenced by Thai culture and the Catholic religion. The manifestation of Catholic spiritual capital was strongly expected by the teachers. The principals need the abilities to blend some Thai values and Catholic teachings into their professional work lives.

None of the principals had a full and adequate awareness of the importance of unique Thai values. They tried to implement more Western styles of leadership and management theories without any cultural adaptation. This led to a considerable gap between teachers' expectations and principals' behaviours.

b) Thai culture: the greatest impact on followers' perceptions

It should be noted here that the majority of the teachers are Thai Buddhists. Thai national culture still influences teachers' perspectives: the teachers kept their distance from the principals, normally seeing them only when they had problems. Teachers still valued leaders in the sovereign power position. This could be because of familiarization with a strong sense of hierarchy and deference to 'superiors', which is embedded in Thai culture and has resulted in a particular way of functioning. In Thailand, it is generally believed that it is the leader's responsibility to make things happen and that the subordinates are happy to take orders and function according to the desires, needs, wants and moods of their superordinates. It has also become a cultural practice that authority is seldom challenged, not many questions are asked. A leader is the person to whom the subordinates look up, and s/he is supposed to be the one and only person to issue directions and give orders.

c) Secular academic degree is not enough for a religious principal

Holding a secular degree is not a guarantee that one will be an effective principal in a Catholic school. The findings from OL schools could be considered to be good examples of this claim. Two out of the four principals from each group graduated with doctoral degrees while the other two of each group received Masters' degrees. Considering the level of service, and of acting as a religious witness, secular degrees

could not be considered as a sufficient factor to strengthen the Catholic identity in Catholic schools.

The role performed by religious principals seems to be much more complex than that of secular principals. They need to act as 'professional educational leaders' in the secular world and also be religious figures such as counsellors, evangelisers and spiritual guides for the teachers. There is also an urgent need for formation¹, especially for religious principals. This should include the unique pre- and in-service formation of religious principals in Catholic schools.

d) Religious commitment can make a difference in leading the school

Religious commitment is important in a globalised and fiercely competitive market. Examples of this are provided by the CDSLs: by being religious witnesses in their style of leadership, they embedded a greater sense of mercy, compassion, forgiveness and justice, which transformed the school atmosphere and instilled a sense of right and wrong. Teachers confirmed that teachers in CDSL schools were more willing to contribute themselves to work for the schools than those in OL schools.

e) A Catholic educational leadership model is needed

Religious principals' roles were very complex. They performed as both professional academic principals and professionals with duties beyond the principals' role. The findings illustrate the need for the construction of a Catholic educational leadership theory. Leadership in Catholic schools in Thailand needs to be viewed as a holistic process, which focuses more on the relationship with the teachers and the supreme authority (God) in order to make sense of Catholic communities.

Ultimately, Catholic educational leaders need to focus on, see and realise the importance of service, since the research shows that there is an urgent need for service, in all its forms, to be performed by the principals of Catholic schools.

¹The word formation is used instead of training. According to new Oxford dictionary define 'training' as "the action of teaching a person or animal a particular skill or type of behaviour". For this context, the word training cannot be used because training seems to provide a concise ways to create the specific skill. The research has showed that servant leader need to perform not only technical skills but they need to transform whole mind, body and soul to be Catholic servant leader. Formation is a word which commonly used in religion. It is referred to a process of education, development and preparation in order to transform whole body especially mind and spirit to serve the church.

Moreover, this research highlights the clear differences in relationships between principals and teachers, which are affected by their leadership styles. Pre-service and in-service formation for Catholic religious principals need to be taken into serious consideration.

12.3 Recommendations

The main recommendations emerging from the research are three-fold

- a) Developing Catholic servant leadership
 - i) *Principal Selection: the key issue*
 - ii) *Formation for Catholic servant leaders*
 - iii) *Jesus as their role model*
 - iv) *Personal reflection and retreat*
 - v) *Being a good religious person*
- b) *Educating not training*
- c) Research techniques: for researchers

a) Developing Catholic servant leadership

There is a need for the careful selection and formation for religious principals. It has been revealed that there is no specific systematic training for religious principals in Thailand. Although the Ministry of Education requires all school principals to hold a Masters in Education degree, principals in this study had only 'secular' management and leadership qualification and no special preparation for the Catholic school system.

Secular leadership and management theory are still necessary for religious principals because of the complex roles that they need to perform, such as setting clear goals and strategies, planning, promoting staff development, solving work-related problems, marketing, accounting and budgeting. Although the research revealed what was necessary for the 'secular' leadership way of training leaders, it did not find any evidence that such 'secular' approaches to training could 'train' persons to be servant leaders.

However, the specific formation for religious principals needs to pay more attention to the role of the "religious as witnesses" because they need to act not only in a managerial role but also as personal counsellors and religious role models. Religious belief and witness should not be diminished by a competitive educational world.:

- i) *Principal Selection: the key issue*

All eight principals, when asked about how to become servant leaders emphasised the need “to pray and pray to God on their behalf and the authority of the Congregation needs to have grace in selecting persons” (CDSL3). This finding confirmed the conclusion reached by Dorman and d’Arbon (2003, p.23), who found that “there is not much evidence that Catholic schools have embraced succession strategies, apart from an ardent prayer that there will be someone out there, somewhere, who will be able to fill the vacancy”.

The interviews with the principals revealed that there is at present no rigorous selection process. The sisters had to accept the position, as a result of their vows of obedience,² regardless of their confidence in their ability. Some of them did not want to be leaders but had had no choice in the matter.

The criteria for the selection of principals need to be more specific. The selection process needs to assess overall competence across the whole range of tasks that a principal needs to perform. The preparation of a role specification for principals of SPC schools should be the urgent priority for the Congregation.

The data from the research show that it is inappropriate to talk about the criteria for the selection and training of the next generation of principals. This could be because of the religious vow which the principals have committed themselves to. Perhaps, the provincial superior should have a pool of candidates that she thinks are qualified for principalship. The use of referees could perhaps enhance the decision-making. The applicant’s referees could cover a wide range of questions, such as personality both personal and professional. The competence and potential of each candidate, especially in terms of demonstrating religious witness, and skills of administration and leadership, spirituality, pastoral and cultural leadership and problem solving skills, should be conducted by an individual interview with the candidate and also with the referees. Moreover, referees’ reports will show if candidates have the skills of developing positive relationships with teachers and students.

² Obedience is one of the three vows that are necessary in all religious life. As stated in the Book of Life, on account of the obedience vow, the sisters cannot choose to be principals or to take up any other position.

The interviews with possible candidates should take place in spiritual ways in order to incorporate faith and professional life. Both the candidate and the authority (or the Provincial superior) should be able to identify 'strengths', 'weaknesses', 'opportunities' (in terms of evangelisation and being a religious witness in schools) and 'threats' (the overshadow of secular competitiveness) in order to provide an in-service and a pre-service formation for each candidate.

It is acknowledged that this vocation of being religious seems to be less and less popular, and that the Congregation cannot choose who enters the convent. However, the Congregation could perhaps select suitable laypersons to take on the role of principal. This could provide opportunities for qualified teachers who have more experience and could benefit from understanding their colleagues and the situations that arise in schools. By doing so, communication problems in schools could be minimised. The religious sisters could therefore concentrate more on their religious mission and act as mentors for the lay principals. However, in order to achieve this, the position of power needs to be authentically transferred to these laypersons.

ii) Formation for Catholic servant leaders

As discussed in the previous section, it was apparent that while all of the Sisters of St Paul were expected to have a commitment to serving others as part of their religious vocation, those appointed to be principals had received no staff development or formation in the principles and practice of Catholic servant leadership. This lack of guidance accounted for some of the difference in their professional practice. Their actions depended on their personal feeling and judgement about what was appropriate.

The interviews showed that both sets of principals (CDSLs and OLs) considered themselves as servant leaders, but their perceptions about serving were different. OLs perceived their normal activities as serving. The CDSL group also mentioned the necessity for serving as a reflection of their religious beliefs.

A further key point is that the Congregation needs to revisit the idea that being a religious person is a short cut to the positions of assistant principals and principals without any teaching experiences. The research revealed that perhaps by being teachers first, the principals could understand teachers' feelings much better and use their power with more consideration.

Additionally, the formators need to be carefully selected in order to ensure that they are well qualified and not only have the ability to form a person into a servant but to form 'servant leaders' for the next generation of sisters.

iii) Jesus as their role model

All four CDSLs also explained that they used Jesus as their example. It could be interpreted that Jesus and his teachings were the most important matters for all religious principals. When Jesus dealt with leadership issues, his focus was on 'service', 'love' and 'self-denial'. All these factors have been confirmed by the data of this research as the most important characteristics for leaders in Catholic educational settings.

It could be considered that Jesus' teaching was very difficult to practise: for example, to love the enemy, to be selfless, to be a servant etc. However, in order to be a 'real' Catholic school, it is necessary to try to follow in his footsteps in order to maintain the Catholic identity, culture and purpose of the school. As a result, the 'sanctification' process, which Emmom (1999, p.88) defined as the inner process of transformation by which persons are made pure or holy, is necessary for religious principals.

iv) Personal reflection and retreat

There are several implications from the research findings for both policy and practice in order to achieve authentic Catholic servant leadership. Firstly, the leader needs to develop a joint understanding of followers' expectations, the 'true' self of principals and the supreme authority (God), since the research findings suggest that the principal needs to be a 'good religious person'. The process of self-transformation is necessary for the principals. From the Catholic perspective, a Christ-centred approach is needed for transformation. A retreat or a period of time for principals to revisit their own behaviour could provide more insightful understanding of their own self-awareness and their self-improvement. This suggestion corresponds with the findings of Kriger and Seng (2005) who found that prayer, contemplation and meditation could also be one factor that leads to better leadership behaviour (p.791).

Perhaps a programme of personal and group retreats with a focus on leadership could be introduced for the sister-principals. The sisters could suspend their work for days

or weeks to reflect on their leadership roles and relationship with God and on the mission of Catholic education. Personal retreats would need to be done before and after these group retreats, to give each principal the opportunity to reflect on her behaviour. The sisters would therefore have the opportunity to share their experiences and how they deal with situations openly. They could consequently find ways to practise more Catholic based educational leadership.

v) Being a good religious person

When relating teachers' expectations, such as trust, humanity, acting as role models etc, to the bible, all expectations could be fulfilled by being a 'good religious person'. The characteristics that make the differences between religious and lay people should be understood. Cunningham (1973) argued that for Christians, the religious life aims to be the fullness of Christ. The author suggested that the major objectives of becoming religious are the "pursuit of perfect charity" (p.23) by being part of the "following of Christ" and having "bound themselves to the gospel" (ibid.). Religious people in the Christian tradition, not only SPC, must practise three main vows: chastity, poverty and obedience. It should be noted here that chastity and poverty are outstanding vows which could make authentic servant leaders.

b) Educating not training

The findings of this research support those of Southworth (1995) and Coulson (1988) who recommended that leadership programmes must be transformed from 'training' to 'educating'. Coulson (1988) pointed out that a person could not be trained by another person, since the person could not tell others how they should behave nor teach them how to do it (p.255). Southworth (1995) pointed out that leadership training has been overwhelmed by management courses, which were preoccupied with technical matters (p.204). He further argued that management courses normally ignore ethical issues and personal values and beliefs.

It is worth repeating here the need to take culture into consideration in formation programmes. The policy makers should not 'copy' approaches to leadership training from the developed countries to use in the context of Thailand. Adaptation is needed. However, the priority for policy makers is to conduct extensive research on

educational leadership, especially Catholic educational leadership, as it is realized that the research in Thailand is very limited, especially in terms of values-based leadership.

Policy makers need to have greater awareness of the importance of cultural, religious and personal values. Research needs to pay more attention to values-based leaders. The findings of the current study reveal that values are the most important aspect of leadership styles. The different values provide different leaderships, which affect the schools.

c) Research techniques: for researchers

It is worth noting that this study is based on how teachers and principals talk about and perceive school leadership. It could be said that what people say is not always the same as how they act. As a result, it is recommended that researchers who conduct studies in Thailand should consider observation and shadowing as a major research technique for gathering reliable data.

12.4 Recommendations for further research

The suggestions for further research are grouped into three: 1) educational leadership in Thailand, 2) Catholic educational leadership in Thailand, and 3) international research for Catholic leadership theories.

The literature review suggested that Thai educational leadership research is limited. The limited studies that have been conducted to date are mostly quantitative and have neglected interview data from the participants. There is a need for research on 'values' and leadership in public schools, since different sets of values could emerge from the different backgrounds of the participants. Moreover, when focusing on the values of serving, distinctive pictures may be found, since participants from public schools unlikely have a Biblical background.

Cross-Congregational research for Catholic educational leaders is also needed, and should include lay principals, so that a more complete picture of Thai Catholic principals can be revealed. Research in Catholic schools needs to be conducted in the area of the Catholic identity and mission, and should be related to the tensions and dilemmas encountered in this context. Additionally, future research should compare

Greenleaf's servant-leadership theory with Catholic servant leadership, which has a Christ-centred model, in order to examine the outcomes of the two approaches.

Finally, this research has found that personal core values, underpinned by religious teaching, represent the most important factor for leadership behaviour and practice. The question raised for further research is one of whether values can be formed in adulthood, or whether they are fixed in childhood. Is it necessary for people to have the same set of values in order to exhibit desirable leadership?

12.5 The contribution of this research

This research contributes knowledge to four major fields: 1) educational leadership in Thailand, 2) Catholic educational leadership, 3) Greenleaf's model of servant leadership, and 4) research in the Thai context.

As mentioned above, literature on educational leadership in Thailand is limited. There is only one well-known researcher in the Thai educational leadership research area, namely Prof. Philip Hallinger. Hallinger, an American, focuses exclusively on research in public schools. There are no publications in international journals on the issue of leadership in Thai private schools.

This research confirms that although Thai Catholic schools have been influenced by Catholic educational missions from the West, there is a need to adapt these influences to the Thai culture in order to achieve results. The research revealed that 'copying' or 'borrowing' leadership and management theories and practices from the West without any cultural adaptation could be disadvantageous for the leadership of Thai schools. Leaders need to realise the importance of Thai cultural values and incorporate them in their practices.

Additionally, this research contributes to a knowledge base for Catholic educational leaders. As far as I am aware, there is limited research in Catholic schools, especially in Thailand. The research confirms that the teaching of Jesus more than 2,000 years ago can still be used and is working well in schools. The findings suggest that researchers have become more aware of the importance of religious perspective when conducting research. Religious perspective needs to be treated as a major academic discipline when studying leadership.

The research has shown that the Catholic educational leadership field needs to be researched more thoroughly, both internationally and locally, since this study provides evidence that there are significant dimensions for Catholic school leaders that are not the same as those found in the study of public school leaders.

Finally, the contribution to Greenleaf's secular servant-leadership theory is that the practical concept of 'stewardship' has been revealed. Greenleaf did not provide a practical definition of 'stewardship', which make this theory unique. Ten characteristics of Greenleaf's theory have been found in Thai principals; however, there are some other characteristics that need to be added. Moreover, as far as I know, my study is the only comparative study between people who practise servant leadership and other leadership styles. This study provides evidence that there are important differences between those two groups in Thailand. To my knowledge, this is the only study that has used shadowing to conduct research in the field of Greenleaf's servant-leadership theory.

Similarly, my study could be considered as the first study to use shadowing research techniques to gather data in Thai schools, especially in Thai religious run Catholic schools. As a result, the research findings from shadowing on the activities and complex role of Thai religious principals have been revealed for the first time. This could provide an example for future researchers, demonstrating that there is a variety of ways to gather data in the educational field.

12.6 Limitation of this research

Although this thesis will contribute to scholarship in a number of ways, as outlined in the previous section, the limitations of the study are acknowledged. The limitations were discussed in detail in Chapter 6 and referred to the study's restricted focus (only one female congregation), the missing viewpoint of students and parents, and the failure to address the question of principals' survival in a competitive market situation. This section outlines some further limitations of the research that emerged during the process of data analysis and discussion of the findings.

In order to conduct this research ethically, as discussed in the section on ethical issues (Chapter 6), this study did not compare the 'best' with the 'worst' principals: it compared the 'best' with the 'ordinary' principals. Consequently, the data provided in

this research provide smaller differences between the two groups of principals than expected.

Additionally, although the researcher selected the groups for comparison using 'matched pair' criteria (according to the size of the schools), the results have been discussed from the perspective of the overall groups (i.e. four CDSLs and four OLs). Individual comparison of matched pairs was not carried out, firstly, in order to provide an overall picture of the differences, and secondly, because comparing them individually could be seen as disrespectful to the participants.

12.7 Personal Reflections

In this final section, the researcher's *personal* reflections towards the whole thesis are offered.

During three years of doing research as a full-time student, this research project has provided enormous knowledge both professionally and personally. Professionally, it could be said that the research methods which were carefully planned from the Western perspective could not fully demonstrate their strength when being adopted in a different cultural background. Adaptations are always needed to be made in different situations. Consequently, researchers from a different culture should be prepared to face challenges throughout the data collecting process.

This thesis not only contributes knowledge on educational leadership, Catholic educational leadership, and research methods, it also contributes knowledge into other scholarly fields. It contributes knowledge to me personally as a researcher. During the research, I have learnt that the basic things which others neglect can become the most important thing for my research. For example, from my perspective, religious teaching is the basic thing in life, but many academics have neglected its importance. Nevertheless, the importance of religious teaching became very clear in my research. A similar point also occurred with Thai culture, which seemed to be relatively neglected by the principals. Many of them did not realize the power of cultural values which caused tension between leaders and followers.

The thesis showed many tensions on 'being a servant' in a 'secular' leadership role. The barriers, especially from Thai cultural norms could be one reason which made it more difficult for the leader to be a 'servant' in a leadership position. However, despite these difficulties the leader of Catholic schools must surely aspire to the role of servant leadership in education as they faithfully follow the model of Jesus Christ, the first and the greatest servant leader.

Admittedly, I have struggled with many questions, such as "can Jesus' teaching still be used today?", "am I going in the wrong directions?", "am I the alien in the secular academic world?", but the research strongly revealed that his teachings are now working and indeed working very well and can really make the difference in schools if we surrender and commit ourselves to act as his witness by being 'servant' in Thai Catholic ways.

Finally, the empirical data which resulted from the carefully planned research design, allow me to be in the same position as stated by St. Augustine, the Doctor of Catholic Church:

"I believe, in order to understand; and I understand, the better to believe".

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Appendix I

Background information

History of Catholic schools in Thailand

The first Catholic school was established in 1665 during the period of King Narai the Great by Foreign Mission of Paris (Sepe, 2004), although the Portuguese were the first missionaries in Thailand: the Dominicans came in 1554, the Franciscans in 1583 and the Jesuits in 1606 (Saint Gabriel school, n.d.). This school which was called 'General College' of the Ayuthya period was the first Catholic school in Thailand. It was renowned for its academic excellence. Like in other countries such as England, "the catholic schools were established on a parochial basis and controlled by the parish priest or a religious teaching order" (McLaughlin, 1996, p.4). Consequently, Thai parish schools were opened in provinces along with churches e.g. at Phuket, in the South, in 1671; at Lopburi in 1673; at Bangkok, in 1674; at Phisanulok, in 1675; at Chonburi, in 1707 (Sepe, 2004). Unfortunately, in 1688, political turmoil between Thailand and Burma forced the closure of General College, which was later moved to Malaysia (Nimkannon, 2005). After the Kingdom of Siam was re-established in Bangkok in 1767, the French missionaries continued their educational work in Bangkok. From a credible source, the new schools opened in 1796, at Santa Cruz; in 1772, at Calvary Church; in 1785, in the Assumption parish; in 1834, at St. Francis Xavier parish, Samsen.

Educational system in Thailand

The current system of formal education consists of four levels of education, one or two years of pre-school education; six years of compulsory primary education; three years at the lower secondary level and three years at the upper secondary level and higher education. *Pre-primary Education:* Pre-primary education is organized by various agencies both private and public. Pre-school education aims to encourage harmonious physical, emotional, social and intellectual development in young children between the ages of three and five to prepare them for their formal schooling (ONEC, 2000, p.31). *Primary Education:* All children between the ages of six and eleven must complete six

years of primary education. Primary education is compulsory aims to develop basic skills in reading, writing and arithmetic in young children as well as to assist them in developing an understanding of the world around them, enabling them to live harmoniously and participate as active members in society (<http://www.ibe.unesco.org>). Primary school curriculum is an integrated curriculum comprising five areas of learning experiences, namely, basic skills development, life experience, character development, works oriented education, and special experiences (www.seameo.org). *Secondary Education:* Secondary education is divided into two three-year phases and is designed to provide students with knowledge and working skills suitable for their ages, needs, interests and aptitudes. The curriculum of this level can be either terminal or leading to further studies (<http://www.ibe.unesco.org>). Lower secondary education intended to provide education for children around 12-14. This level emphasizes the learner's intellect, ethics morality and basic skills (www.seameo.org). It aims to identify their needs and interests and to be aware of their aptitude both in general and vocational education and to develop their ability for work and occupational practices relevant to their age (ONEC, 1998). Students who have completed the lower level of secondary education and wish to continue their studies may do so at the upper secondary level or at vocational schools or other specialized institutions (<http://www.ibe.unesco.org>).

Upper secondary education aims to enable learners who are about 15-17 years old to acquire the basis either for furthering to higher education or for working and pursuing a career suitable for their aptitude (ONEC, 1998). The upper level curriculum covers five broad fields, languages, science, and mathematics, social studies, character development and work education (www.seameo.org).

History of Sister of Saint Paul of Chartres

Sisters of Saint Paul of Chartres (SPC) is the Catholic congregation, united by the same ideal, the ideal of Marie Anne de Tilly and her companions who were the establishers in 1696. Their life is organized around three poles: Prayer, fraternal life and apostolic service of the poor. Since the foundation of the congregation, they have been committed to the education of children, the care of the sick and the handicapped, and catechizes. The Congregation still responds to the needs of far away missions. The Fundamental mission of the congregation has been derived from St. Paul's mission, which is Christ centered and due to the Paulinian spirit, the congregation has expanded all over the world. For example, the schools of the White Lily in Japan, the schools of Saint Paul in the Philippines and in Hong Kong, the schools of Saint Joseph in Thailand as well as the

schools of France in Africa, prepare the youth for the future, whereas in the hospitals of Korea, Indonesia, Hong Kong, Martinique and elsewhere, the Sisters endeavour, with the help of the most modern equipment, to alleviate the sufferings of their patients.

(Sources from http://www.spcseoul.or.kr/eng_sub/content01/eng_middle03.htm and <http://www.spcspr.edu.hk/sisterse.htm#Introduction>

Philosophy of SPC schools

All Thai SPC schools use the same schools philosophy and policy (Phewkling, 1995, p.6). For SPC education, it aims to bring into full realization the Church's principles in the formation of youth. SPC schools recognising that the student are 'children of the Father' and that they must be melded after His image, the school aims to teach them deeper than mere book learning, but taking the whole aggregate for Child's life: both physical and spiritual, intellectual, domestic and social. The school aim to regulate and perfect the students whole personality. (Sister of Saint Paul of Chartres, n.d.)

Thai SPC schools also use the same philosophy for education which is, "The education policy of all Sisters of Saint Paul of Chartres is to make the students recognize, understand and fulfill the ultimate purpose of being a human being by being disciplined, simple, neat and merciful. The congregation assumes that the students have a steadfast intention to study both Arts and Science in each discipline. Moreover, the students of the congregation must be responsible for their duty with all their capacity. They should be taught to take care of themselves so as to have both mental and physical healthy in order to behave and achieve their objective successfully". Phewkling, (1995, p.123) notes that the philosophy for education can be separated into six major purposes, 1) to make the students recognize and understand the ultimate purpose of being human, 2) the students should have discipline, 3) The students should be simple, 4) the students should be merciful, 5) the students should be responsible for their duty, and 6) the students should study in the society with happiness. *Objectives for all Sisters of Saint Paul of Chartres schools*. There are six objectives for the These are,

- To provide the student with the means to be faithful in religious teachings and to provide an all-rounded education based on Christian gospels that enhances the quality of life both spiritually and materially for our Paulinians so that they can

contribute positively to their home, profession and society with charity, confidence, conscience, courage, creativity, competence and commitment.

- To provide education to the students in order that they may live in the world with a simplicity and a disciplined life by accepting themselves and accepting others.
- To build the student to have a strong will power in order to work and to work with others effectively
- To build the student to be responsible for themselves and society by sharing with others with love and sacrifice
- To provide a positive learning environment that enhances each student's opportunity to learn and develop through a balanced education programme which recognizes the needs for growth in skills, knowledge and attitudes in academic, spiritual, physical, aesthetic and emotional aspects.
- To build students to be healthy both physically and spiritually.

Appendix II

Consent Form for Doing Research

- Proposed title** : Leadership style and teachers' motivation – the potential of Servant Leadership in Thailand
- Researcher** : Miss Kaetkaew Punnachet
Institute of Education, University of London
20 Bedford Way
London
- Major objectives** : This study will address the four following questions:
1. What is meant by “servant-leadership” in Thai Catholic Educational Context?
2. To what extent is servant leadership style practised?
3. How can we develop servant leaders?
4. How effective is servant leadership style for motivating teachers?
- Plan** : The researcher plans to visit your schools on several occasions. The first visit will take place during July and August 2004. On the first day, the researcher will observe the principal in action. This will be followed on the next day with an interview. The teacher's interview will take place during January – February 2005.
- Benefits** : The significance of this research is that it will be of direct benefit to Sisters of Saint Paul congregation in Thailand in as it will help develop servant leaders in the future. Moreover, members of the schools, especially Catholic schools, will realize and gain an insight and understanding of the nature of leadership. In addition, the schools will benefit from this study by gaining insights into that motivate teacher to perform well for their students and to gain profession satisfaction from their work.

If you consent your school to participate in this research, please sign your name and indicate the date below.

Signature

Date

Thank you very much for your cooperation.
Please return this form by using the provided envelope.

Appendix III

Sample of the Interview with principal.

It should be noted here that this interviewee did not allow it to be recorded. She insisted to talk very slow by that so I can take note easily. She did talk very slowly and wait until I had finished writing the answers.

Researcher : How many years have you been working in this school?

Principal : 'n' years *'for the confidentiality of the interviewee'*

Researcher : Among the many schools you used to manage, which is your favourite school?

Principal : I have managed three schools. : *School A, School B and School C. (Pseudo name for the confidentiality of the interviewees)*

Principal : *School C* is my favourite

Researcher : Why?

Principal : I made the school from the work of my hand. I contributed myself to work in this school in many areas such as improving and building and putting up the new building as well as improving the academic area. I started and implemented the idea by myself. I improve and develop the academic area. I worked and engaged in every kind of work. Everybody (parents, students, and teachers) gave me good cooperation. I think they felt grateful and wanted to repay me because we did many things for them. I usually "beg" them. I have never forced them. In the whole picture, they provided very good cooperation.

Researcher : How about the other schools?

Principal : In other schools, the teachers also provided good cooperation but not like School C. It's could be because I got more experiences from former schools. So I could contribute more in school C.

Researcher : And what are the differences between the schools?"

Principal : I think it's different. School B is situated in the countryside. The teachers are more submissive but less creative. I need to feed them more ideas. They contributed less ideas. The cooperation was less than in School C. School C's teachers really provided a good contribution. For this school, the teachers still do not know me. Last year was my first year, it's really

difficult and irritable. Now I try to adjust the differences between teachers and me. This school is obviously different from School C. This school, teachers are very senior. The teachers are used to the old idea (autocratic). They were used to the old management style. They had got used to the directing system. As a result, they did not want to contribute their ideas. At present, they nearly understand my style. For school C, It can be because, I stayed there for (*n*) years (For the confidentiality of the interviewees) At first, I taught them. Later, they presented their ideas. They asked for approval. It's really good. I let them work.

At this school, the teachers wait for my command. The atmospheres were different. Students in school C are more social able while this students at this school, they concentrate only on the academic area. Students in C school can be adaptable to society, they think quicker, are more generous, and well mannered. They can do activities better. They can study quite well. The modern way of learning should be like this. It made the academic life more lively. The students in this school need to be more educated. The teachers do

Researcher : What leadership techniques have you used in the different schools? Can you give an example?

Principal : I use the same style. Teamwork for every school. At this school, it's not worked well. But for School B and C, teamwork was really good. But school C has provided better results. Because they can think by themselves while as a teacher in school B, I needed to help them think.

Researcher: Have you also used these techniques or styles at this school?

Principal : Yes, every school.

Research : Why? And How?

Principal : I don't know. I think it worked in other schools.

Researcher : But you just mentioned the differences between all these schools?

Principal : I think it's because of my preference and my personality.

Researcher : According to your opinion, what is the most important aspect in leading the school?

Principal : The teacher is the most important thing to me. Because the students would follow the teachers. As a result, the teachers must teach and be a good example for the students. At present, I aim to prepare their mind for the 'n' year anniversary. *'for the confidentiality of the interviewee'*. I need to

prepare the teachers' minds in order to teach the students. I need to foster their mind and develop the ethic and moral in their mind.

Researcher : Does your religious teaching influence your leadership style? Please explain / clarify.

Principal: flexible, generous, should have vision, merciful and with justice.

Love and justice must be used together, being merciful: love, give them love, give them an opportunity, give them time, forgive them. Merciful and Justice should be used together. Love must be composed of understanding, give them time and opportunity, and forgive. As I told you this morning. 1. Merciful: love, give them love, give them an opportunity, give them time, forgive them. We should forgive 7 x 70 times like in the gospel 2. Justice for school and for students. We need to give them justice; they should give the school justice in return. When I give them a reward, I give them all. But for the salary, I give them according to their work. being merciful is love plus forgiveness

When they do something wrong, we should forgive. In my previous school, there was one male teacher, who could not do anything well. But I did not want to dismiss him. I gave him opportunities and rewards as well. There are many teachers who come to ask me why I needed to keep this person in the school. I then answered we need to forgive 7 x 70 times. We should accept him as he is. We should build a good environment like a family environment.

Researcher : What is your technique to motivate teachers to work with their full potential for the students?

Principal : Pay attention to them. I have to express my concern for their family and private matters. Encouragement is important. Help them solve their problems. I normally use, "How can I help you?" How about the students? Are you tired? If you want my help, you can come every time."During some important occasion, I will feed them, I gave them money. When they are sick, I will visit them. If you need some help about the medical fee, please tell me? When they came back from hospital, I will asked do you feel good? You can do it very well. Give them some relaxation like bringing them to the countryside for each holiday.

Researcher: How can your help the teachers to develop their full potential?

Principal : I send them to seminars. I provide them with computers to search for information. I brought them to seminars and conferences outside the country. I provide the conferences in the school. I gave them scholarship for their master's degree.

Researcher : How do you deal with the under-performing teachers?

Principal : I have to make them know my generosity. So they do not need to lie. For example, when they need to go out, they can tell me the truth. I give them permission. So they do not need to lie. If you do not want them to lie, you need to be generous

For the one who wants to complain about another. I say thank you for the information. I told them that I would check by myself. I will wait until I see them. For example, for the teacher who sits while they are teaching, I would warn them myself. If the information concerned a very important matter, I will try to ask them but indirectly. I will not warn them immediately why they did it, warn them later.

For the one who tries to avoid working or does not have any responsibility when I learn it from the head of department, I will check it myself. I will see whether the teacher understands the job or not? And the reason why they do not want to work. If it is too much, I call them to clarify. For example, if they had any problems both personal or work-based, I try to help them and persuade them to work for the school

I announced that I will not dismiss the teachers or cut down the salary. I will use the reasons.

Researcher : Do you think the autocratic leadership is still working effectively in this kind of school? And in what context is it going to work very well?

Principal : It's no good now (autocratic leadership style). The teachers will be depressed and they will be afraid to contribute their ideas. They will not share responsibility. It's very difficult for a dictator to lead people successfully. Because they will not work beyond their job. Teamwork is much better. The dictator is good for other kinds of industrial work. For example, the teacher of the doctors' should be a dictator because he/she should direct the students to give the correct medicine. In school, it does not work. The job will not be effective. I hate dictators. I prefer them to create the ideas and be brave to implement them. We will share the obligation. I do not like to command. I will ask what the result is during the meeting. I will

give the information. If they do not agree with me, we will reconsider again. If my opinion really does not work, I will accept their opinion. But if I want them to agree with me, I will persuade them by giving them reasons for it. I will give my reasons and try to persuade them. When I use a lot of examples and persuasions, they normally accept my idea. As you (the researcher) know, they all usually agree with the principal. The same stories are found with the board of trustees. Normally, they listen to what their principal says.

Researcher: In your opinion, what is your preferred leadership style in this school? Why?

Principal Reasons, and understanding, sympathy, make them aware of their responsibility. I will teach them and give them advice. I hate dictators. I prefer them to create the ideas and be brave to implement them. We will share the obligation. I do not like to command. I will ask what is the result during the meeting. I will give the information already. If they do not agree with me, we will reconsider again. If my opinion really does not work, I will accept their opinion. But if I want them to agree with their opinion, I will give my reason and persuade them. They normally accept my idea.

Researcher : Do you think there are any possibilities of putting “serving” philosophy into leading the schools? Can you give me some examples (2 or more if possible)

Principal : Give service according to our duty. We need to serve the teachers, the students and parents. If they ask something which is good, we have to give it. We need to support the teachers.

Principal : When we have to do something, we need to do it ourselves with joy. The serving philosophy is very important. If we only direct them, they will not help from their heart. They will do only their job. We are the religious. We have the example. Jesus is our example. We need to be humble like Jesus. We need to be the example. We need to teach them. We need to provide good things for them. For example, give them ideas. When I meet a sick student, I can call the teacher. But if I go and take care of the girl, everyone will come and help her. They do not like someone who only commands. Another example, when the staff cleaned the floor, I do it too. They will not feel tired, when they see me cleaning the floor, they come and help. We will know how tired they are. I will understand them. If I want them to collect the rubbish, I can tell the teachers and students. If I pick it up by myself, they teachers will come to help, the students as well. If I act as an example, they

will do it. It's not difficult for us, we have the example of our lord. Taking care of them is another kind of service

I have to express my concern for their family and private matters. Help them solve their problems. I normally use, "How can I help you?" How about the students? Are you tired? If you want my help, you can come very time. (...) When they are sick, I will visit them. If you need some help about the medical fee, please tell me? When they came back from hospital, I will ask, do you feel good? You can do it very well. (SL1)

Researcher : Is it too weak?

Principal : When we decide something. We need to separate between the good and bad points. Some people think that serving is the low job. We should think that Jesus washed the feet of the apostle. We need to be humble to serve others.

Researcher : What should be the characteristics of a Thai servant leader?

Principal : Smile, be humble, friendly, generous, merciful, have empathy, and pay attention to others.

Researcher : How can school leaders acquire these characteristics?

Principal : We need to practise. We need to practise little by little. We need to pray and ask the Lord for help

Researcher : Ideally what training and development opportunity should there be for the principals and future principals of our schools? How might this be achieved / brought about?

Principal : We cannot force them. Just pray for them. We can't do anything. The authority should have wisdom to choose the person.

Researcher: Thank you very much. Would you like to add any comments or any suggestions?

Principal : (She did not answer the questions but the private conversation is going on eg. How is my family, why I choose this topic, how is a life in London, my plan after graduation...etc.)

Appendix IV

Sample of the interview with teacher

Researcher : How many years have you worked here?

Teacher : Nearly 'n' years (*for confidentiality of interviews, more than 20 years*)'

Researcher : Have you ever worked elsewhere before working in this school?

Teacher : It was not considered as a formal job. Actually, it was just for getting experiences. I taught at the kindergarten level for six months.

Researcher : Why do you love this school?

Teacher : Ar! Actually, the system of this school is like a family. I was impressed since my first day in school (interview day). Mother superior interviewed me. She talked with me as if 'mother' talking with 'daughter'. She is very kind. I am very happy to work with her. All my life in this school, she usually asked me about both my working life and personal life. She was taking care of me all the time. So I was impressed with my first principal. After that, the administrator (the principal) was a very open minded person. I think I am very lucky because when the school has a seminar, I am usually the one that the administrator (the principal) chooses to attend it. The principal provides an opportunity to work with them, like a child, when she gave me the work I love, I want to do it. During the re-locating the principal, I think this school is lucky, we get only 'good' principal. So I don't wanted to move to other places. I used to apply for the government schools, but when the government school wanted me, I did not go.

Researcher : In what ways, do you think does the behavior of the principal make a differences in our desire to stay in our profession?

Teacher : Oh! The principal has great impact. For example, I think people are not too concerned much about money. It is the second thing. I think the most important factor are mercy, justice, understanding, and taken care of our being. I think the way she works has a great impact because her strategy can encourage me to work. The opportunity which the principal gives me is also an important factor in my life.

Researcher : What is your present job?

Teacher : About 'n' (*for confidentiality of the teacher*)

Researcher : Have you got any problems?

Teacher : Confidentiality. (I think the information should not be displayed here)

Researcher : When you have a problem, can you come to see the principal immediately?

Teacher : Oh! Yes yes. I go to ask for her suggestion. She can help me solve all the problems.

Researcher : Can you give examples?

Teacher : For example, when I want to organize something because she (the principal) provides the opportunity for me to plan by myself. We (teachers) normally have meeting. For example, for the Christmas fair, I have to be responsible for this. When we (teachers committees) have ideas, we present our ideas to my principal. Sometimes, the budget seems to a very big problem. When we invited her to attend our small meeting, she never rejects the invitation. She attends every meeting and gives solution if there is a problem.

Researcher : How about a personal matter?

Teacher : Yes.

Researcher : Can you give an example?

Teacher : For me, I don't have any personal problems. But I heard from other teachers when one had a family problems like the admission of her to the school. The principal helped her. I have much admiration for my principal because she is very kind and understand, show empathy and very humble. Humility is her uniqueness. I think she taught us and provide example to us how to be humble. She showed that she humble with other religious sisters so we (teachers) should be humble with others both senior and junior. Her teaching and her speech has never hurt anyone.

Researcher : When you go to ask for help or any service do you usually receive them?

Teacher : Yes, I think my principal always helps me and is available for me. She always gives encouragement. When I go to see her, she teaches me as if it is mother teaching her daughter. She is very sincere and never thinks about herself. I think this makes me contribute myself to the school.

Researcher : Can you think of a time when you felt really supported by the principal?

- Teacher : Ar... I think when she trusted me and encouraged me to take this position. I think she really supported. She is always beside me to provides idea and solutions.
- Researcher : To what extent do you get service from your principal?
- Teacher : I think she gives me too many things. I get a salary here, advice, encouragement, understanding. She is always available every time I need her. I think this is all I want and I get it.
- Researcher : What services do you expect from your principal?
- Teacher : I don't think I expect anything. It is enough for me.
- Researcher : Can you think of time your felt a lack of from principal? Describe the circumstances and how this feeling of a lack of support affected the way you felt about your job.
- Teacher : No, I can't think of any in my case. She is always helped me.
- Researcher : Can you tell me a little bit about your principal's routine job
- Teacher : In the morning, she (the principal) has to perform her religious duties, for example, pray, go to church. Before the assembly, she reads the letters and signs the work distribution report in order to give it to the teachers responsible for it. After the assembly, she usually walks around the school. At this time, the teachers can approach her if they wish. Then, she sits in her office. It's the time for the teachers to go to see her formally to ask for advice, and seek the solutions for problems. I think my principal works all day. In the afternoon, she normally concentrates on the new project, studies the new projects and gives permissions. If we have an academic meeting, she usually attends. If she is not free, she will assign the work to other teachers. If there is an emergency case, she normally calls the teachers for a meeting. Normally, there is a meeting once a month for all teachers. I think I am impressed because before every meeting, we have to pray. Because I am a Buddhist, I believe praying can help us to have a calm mind.
- Researcher : Could you please tell me about the leadership in this school?
- Teacher : Ok! I think this school has its own uniqueness. The principal uses decentralized policy. She gave me power. I used to work with many principals. Some principals always shout and command. So we (teachers) do not know what to think. When she (former principals) arrived, we just sat and listen to the order. So it depended only on the principal. I believe that many schools are run by this type of principal. I tell you that my school is

lucky. But this principal, she gives us freedom to work. We have more ideas to implement. So you can see that the school grows very quickly.

Researcher :If asked to use one single word which best sums up how to describe their relationship with the principal. Which word you will use?

Teacher : Only mother I can think of.

Researcher : Why? Can you explain more?

Teacher : As I told you before. She is my mother. She always thinks about me. She always teaches and has good intention for me.

Researcher : Could you please tell me about your ideal principal for this school? Teacher : I don't know. I think my principal is good enough.

Research : What do you expect from religious principals?

Teacher : I don't know. She is very good. I mean she is very good religious person. She is very 'holy' and she is good in managing the schools.

Researcher : Have you ever hear about that the leader can be compared with servant. Or servant-leader?

Teacher : No. not at all.

Researcher : Do you think is it possible for the leader to be a servant?

Teacher : I don't think so. I will not compare my 'good' leader with a servant. As I told you, my principal gives many services, she understands me, she helps me, she is s humble, she is good. But I will not use the word 'servant' to compare her with that word. I think is impossible. I will not let my principal serve me. I will serve her. Researcher: Thank you very much

Teacher : My pleasure!

Appendix V

QUESTIONNAIRE

The Study of teachers' motivation in SPC schools

Direction : This questionnaire is the instrument used for collecting data for a Doctoral Thesis . **Obtained data will be kept confidential.** Therefore, please feel free to respond each question honestly.

There are 3 parts in this questionnaire:

Part I : Demographic Profile

Part II : Motivational level

Part III : Factors which affect motivational level

Part I : Demographic Profile

Please make the checkmark honestly every item in the appropriate blanks ☐.

1. Years of experiences in this school
☐ less than 3 years ☐ more than 10 years
☐ 3 – 6 years
☐ 7-10 years
2. Status
☐ Single ☐ Other
☐ Married
3. Level of highest education attained
☐ less than diploma ☐ BA.
☐ Diploma ☐ Higher than BA.
4. Responsibility (ies)
☐ Primary school teachers ☐ Head of department
☐ Secondary school teachers ☐ Management team
☐ Head of the level ☐ Teaching-staff
5. Salary per month (Include your spouse, if you are married)
☐ less than 10,000 baht
☐ 10,001 – 20,000 baht
☐ 20,001 – 30,000 baht
☐ more than 30,001 baht

Part II: Motivational level

Direction: Please read each statement carefully and answer each question according to your feeling.

Example 0: Could you please indicate your level of motivation at the present time?

Job's motivational level				
Highly motivated	Motivated	Neither/nor	Unmotivated	Highly unmotivated
5	4	3	2	1

Explanation: From example 0, the respondent is currently motivated at work.

1. Could you please indicate your level of motivation at the **present time**?

Job's motivational level				
Highly motivated	Motivated	Neither/nor	Unmotivated	Highly unmotivated
5	4	3	2	1

2. Could you please indicate your level of motivation **of three years ago**?

(If you have less than three year experiences, please use first year experience)

Job's motivational level				
Highly motivated	Motivated	Neither/nor	Unmotivated	Highly unmotivated
5	4	3	2	1

3. Could you please select and **rank five factors**, which has\ld the most effect, on the change of your motivational level?

(1 is the **most affected factors**; 2-5 are represented less affected factors respectively).

- | | |
|--|---|
| <input type="checkbox"/> Caring from principal | <input type="checkbox"/> Promotional policy |
| <input type="checkbox"/> Centralized policy | <input type="checkbox"/> Recognition from colleagues |
| <input type="checkbox"/> Closer relationship | <input type="checkbox"/> Recognition from principal |
| <input type="checkbox"/> Decentralized policy | <input type="checkbox"/> Relationship with principal |
| <input type="checkbox"/> Educational resources | <input type="checkbox"/> Salary |
| <input type="checkbox"/> Empathy from principal | <input type="checkbox"/> School atmosphere |
| <input type="checkbox"/> Freedom at work | <input type="checkbox"/> School environment (Buildings) |
| <input type="checkbox"/> (Future) Fringe benefit | <input type="checkbox"/> School policies |
| <input type="checkbox"/> (Present) Fringe benefit | <input type="checkbox"/> studying abroad |
| <input type="checkbox"/> Further education | <input type="checkbox"/> Trust given by principal |
| <input type="checkbox"/> Holiday | <input type="checkbox"/> Etc. (Please specify) _____ |
| <input type="checkbox"/> Job itself | |
| <input type="checkbox"/> Opportunities provided by principal | |
| <input type="checkbox"/> participating in decision making | |
| <input type="checkbox"/> Power to make decision | |
| <input type="checkbox"/> Praising method from principal | |
| <input type="checkbox"/> Principal's ability | |
| <input type="checkbox"/> Principal's leading style | |

Direction: Please read each statement carefully and answer each question according to your feeling.

Example 0: To what extent does your principal support you in the ways you prefer?

always

5	4	3	2	1
---	---	---	---	---

 never

Explanation: From Example 0, Respondent feel that her/his principal always support her in the ways s/he prefer

4. To what extent does your principal support you in the ways you prefer?

Always

5	4	3	2	1
---	---	---	---	---

 Never

5. To what extent does your principal provide adequate resources to do your job?

Great effort

5	4	3	2	1
---	---	---	---	---

 No effort

6. To what extent has your opinion been listened to by the management team?

Always

5	4	3	2	1
---	---	---	---	---

 Never

7. To what extent do you does your principal come and work with you?

Always

5	4	3	2	1
---	---	---	---	---

 Never

8. To what extent does your principal build you up through encouragement and love?

Always

5	4	3	2	1
---	---	---	---	---

 Never

9. To what extent does your principal use persuasion technique instead of force?

Always persuade

5	4	3	2	1
---	---	---	---	---

 Always force

10. To what extent admit your personal limitation and mistakes?

Always

5	4	3	2	1
---	---	---	---	---

 Never

11. To what extent does your principal encourage you to implement your own idea?

Always

5	4	3	2	1
---	---	---	---	---

 Never

12. To what extent does your principal lead by showing modeling appropriate behavior?

Always

5	4	3	2	1
---	---	---	---	---

 Never

13. To what extent does your principal help you to solve your personal problems?

Always

5	4	3	2	1
---	---	---	---	---

 Never

14. To what extent does your principal facilitate the building up of team collaboration?

Always

5	4	3	2	1
---	---	---	---	---

 Never

15. To what extent does your principal provide available for you

Always

5	4	3	2	1
---	---	---	---	---

 Never

Section III: Factors, which affect motivational level

Direction: Read each statement carefully. Decide how your motivational level is affected by the aspect of the factors described by the statement.

5	=	Most effect on my motivational level
4	=	Moderately effected my motivation level
3	=	Less effect on my motivational level
2	=	Least effect on my motivational level
1	=	No effect on my motivational level at all.

Example

No.	Job itself	Motivational level has been effect...				
		The most	Moderately effect	Less effect	Least effect	No effect at all
0	The increasing of my power and responsibility	5	4	3	2	1

Explanation From example 0, the answer indicated that increasing the power and responsibility effect his/her motivational level the most.

No.	Factors	Motivational level has been effect...				
		Most effect	Moderately effect	Less effect	Least effect	No effect
1	The nature of job	5	4	3	2	1
2	Financial compensation	5	4	3	2	1
3	Relationship with principal	5	4	3	2	1
4	School atmosphere	5	4	3	2	1
5	School environment (building)	5	4	3	2	1
6	Further study	5	4	3	2	1
7	Attending conferences or seminar	5	4	3	2	1
8	Recognition from principal	5	4	3	2	1
9	Recognition from colleagues	5	4	3	2	1
10	Praising from principal	5	4	3	2	1
11	Recognition from colleagues	5	4	3	2	1
12	Encouragement from principal	5	4	3	2	1
13	Safety at work	5	4	3	2	1
14	Fridge benefit	5	4	3	2	1
15	Studying abroad	5	4	3	2	1

No.	Factors	Motivational level has been effect...				
		Most effect	Moderately effect	Less effect	Least effect	No effect
16	Job advancement	5	4	3	2	1
17	Student achievement	5	4	3	2	1
18	Listening by principal	5	4	3	2	1
19	School's policy	5	4	3	2	1
20	Principal's understanding	5	4	3	2	1
21	Principal's friendliness	5	4	3	2	1
22	Principal's ability	5	4	3	2	1
23	Principal's justice	5	4	3	2	1
24	Principal's sincerity	5	4	3	2	1
25	Work as tem	5	4	3	2	1
26	Rewards	5	4	3	2	1
27	Principal's solving ability	5	4	3	2	1
28	Helping received from principal	5	4	3	2	1
29	Vision	5	4	3	2	1
30	Principal's leading ability	5	4	3	2	1
31	Principal's role modelling	5	4	3	2	1
32	Persuasion	5	4	3	2	1
33	Decentralised policy	5	4	3	2	1
34	Participation in decision making	5	4	3	2	1
35	Dialogue with principal	5	4	3	2	1
36	Principal's empathy	5	4	3	2	1
37	Principal's mercy	5	4	3	2	1
38	Principal's sincerity	5	4	3	2	1
39	School's advancement	5	4	3	2	1
40	Students' benefit.	5	4	3	2	1

In your opinion, what the schools could do for you to boost your motivational level

Thank you very much for your information.

Appendix VI: Criteria for school selection

Nomination results

	Number of votes received	Number of points received
SLA*	29	102
SL1	29	123
SL2	18	77
SL3	15	66
SL4	15	63

The number of points received is calculated by:

- 1) Multiplying by five for the name that is nominated in first rank on the list.
- 2) Multiplying by four for the name that is nominated in second rank on the list.
- 3) Multiplying by three for the name that is nominated in third rank on the list.
- 4) Multiplying by two for the name that is nominated in fourth rank on the list.
- 5) Multiplying by one for the name that is nominated in fifth rank on the list.

It should be noted here that SLA and OLC, although they had already provided signed informed consent during the fieldwork, decided on further reflection that they did not want to participate in the research.

Criteria for selecting companion heads (Planned)

	School area		School area	Average number of students	Number of students differences	Number of teachers differences
SLA	Bangkok	OL1	Outside Bangkok	More than 3,500	2,063	121*
SL1	Bangkok	OL2	Bangkok	More than 2,500	402	16
SL2	Outside Bangkok	OLC	Bangkok	More than 4,000	1,603	37
SL3	Outside Bangkok	OL4	Outside Bangkok	More than 2,500	496	3
SL4	Bangkok	OL3	Outside Bangkok	More than 2,500	134	8

It should be noted here that in order to protect the anonymity of each of the principals and schools, the exact number of teachers and students in each school cannot be revealed.

(*) Although SLA and OLC had great differences in numbers of teachers, OL1 was selected because the school is the fourth largest school. (The first, second and third largest schools had already been selected to participate in the research). Moreover, there was only one year's difference in the principals' years of experience.

Criteria for selecting companion head (real fieldwork)

	School area		School area	Average number of students	Number of teachers differences
SL1	Bangkok	OL2	Bangkok	More than 2,000	16
SL2	Outside Bangkok	OL1	Outside Bangkok	More than 3,500	64
SL3	Outside Bangkok	OL4	Outside Bangkok	More than 2,500	3
SL4	Bangkok	OL3	Outside Bangkok	More than 2,500	8

It should be noted here that in order to protect the anonymity of each of the principals and schools, the exact number of teachers and students in each school cannot be revealed.

Since SLA and OLC did not want to participate in the research, the research therefore ended up with eight schools. The pairs of compared schools therefore had to be changed. Although SL2 and OL1 had great differences in the number of teachers, OL1 was selected for comparison because it is the fourth largest school (the principals of two of the four biggest schools did not want to participate in the project).

Appendix VII

Shadowing data

The day of SL is shown in the box below was note-taken during the course of a day's observation.

Examples of a SL shadowing day

Before lunch observation

- 6.40 I went to wait in front of the principal's office.
- 6.50 The principal came to open the office door.
- 7.10 The principal arrived in the office. Prepared some documents for today is meeting.
- 7.15 A teacher came to ask permission. The principal listened and gave permission and praised her. "Good, Good, Very Good"
- 7.20 School began with the assembly. The principal observed the students. She said to the teachers we met about the job, "was it too hard? Were you stressed? Don't get too much stress!"
- 7.25 She talked and gave advice to the teachers.
- 7.30 She explained to me that the school had the policy to persuade and encourage the students to love reading. The school will spend 20 minutes everyday for the students to read. They can read whatever they like. Just read. (Both teachers and students.)
The teacher approached her for advices.
- 7.35 While giving advice she saw a student (sick). She told the teacher to bring the student to the school medical support, while she was running to see the girl. She asked if the girl was all right. Another teacher said "fainted". She told the teachers that if the student is not all right, bring her to the hospital.
- 7.40 She told the teacher about the promotion, she gave her this year. The teacher said thank you very much.
- 7.45 Looked around the kitchen the canteen. Praised the cook to me she told me that this person was very good. She can cook everything.
She talked with the staff in a friendly way.
- 7.50 She greeted a teacher. Asked about the sick girl. She told other students to arrange the shoes properly. She spoke nicely with the students. (Note! In Thailand, the students have to arrange the shoes. They do not allow the students to wear shoes in class.)
- 7.55 Met a teacher. Talked with the teacher about the meeting today about the decentralized policy and distribution of the work to the teachers.
- 8.00 A teacher was waiting for the principal to sign a document. She read the document, signed and praised the teacher. She said "Thank you" to the teacher.
- 8.05 Went to the photocopy room. Praised the teachers to me that they worked really hard. She brought me to another principal's office, she told me that she did not normally sit in this room. I gave this room to the discipline teachers. So they use this room to meet parents.
- 8.10 While walking up the stairs, she said to me that all this work was the students work. They were pleased when we put their work on the wall. We will change every month. So every student has a chance to show their work.
- 8.15 Talked with the teacher. The teacher showed her the work. She said very good! very good! Greeted foreign teacher. Asked about her health? And a other problem?
- 8.20 Went to the computer room. Asked the teacher whether she had a problem or not?
While walking, she told me that I had to work for the students, repaired the building. Greet students.
- 8.25 Said thank you to the teacher. Because the teacher used the electricity economically. Thank you to the teacher for helping the school's saving policy.
- 8.30 A teacher approached the principal. She told her that she has been scratched by cats. The principal gave her permission to use school money to go to see the doctor.
- 8.35 Told me that she received a handicapped member of staff to fix the minor things for school such as Radio, TV, computer. He worked very well. She was surprised.
- 8.40 Went in to the music room. Met Band students. She told them nicely to go to class. She first asked them what they were doing.

- 8.45 Went to Library. Asked a teacher about another teacher. A male teacher said that the female teacher was sick. She slept on the floor. The principal went to see where she was lying. She told her to go to the medical support unit. She said that it's better here. So the principal told him to take a good care, of the female. Asked her for any drink?
- 8.55 While we were walking, she told me that I do not want to pressure any one. They have discipline by not pressuring them. I gave them opportunity. Arrived the Arts room. Praised the teacher. (She explained to me later that this teacher was retired but was still was able to work. So I gave her the job.) She praised the teacher: very good! marvellous!! She showed the principal her work. While she was looking around, she saw an unfinished piece of painting hanging in front of the table. She told a teacher nicely (Very nicely) that every time I came here, It's looked like that. It's look the said The teacher explained that there usually had another job while they were working on that job. The principal said well! It's good now. Don't work too hard.
- 9.00 Went to medical support unit. Went to see the student had fainted (this morning). Asked the reason. The teacher said she ate too little this morning.
- 9.05 Went to M5 (Grade 11) told the students to praise themselves. Spoke to them about morale and discipline. She was very kind. When she talked with the students, it seemed like she was talking to her own grand children.
- 9.10 Went to see a teacher. (She told me later that this teacher has cancer. But now she looked very well.) She asked the teacher about her health. Gave her " a blessing" " May God bless you". Stay here with us for longer and longer. While walking, she told me that they are honest about switching on the air condition. She normally comes to see them at different times of the day.
- 9.15 Came to science laboratory. She told me that she had hired a retired teacher. Because he is very good. This teacher approached her. Ask about an exam paper. She said fine. OK!! While walking she met a teacher who had just come back from the hospital to which she had gone concerning her health. While still walking she told me that she loved to speak and give the reasons. She did not like to tell people off or scold people. She asked them nicely, gave them an opportunity to answer.
- 9.30 Arrived at the office (had a conversation with a researcher)
- 10.00 A teacher came to ask permission. (the conversation with the researcher still continued)
- 11.30 Talked with the builder.
- 12.05 Lunch

After lunch

- 13.10 Paper work.
- 13.20 See the accountant.
- 13.30 Meeting.
- Note During the meeting, the principal was the director but the deputy head chaired the meeting. However, the principal interrupted the conversations. For example, when the deputy head asked and follow the work. One head reported that one teacher did not submit the work. The principal asked that head to explain the work to that more clearly. The principal said "asked her if she understood the nature of the work or not? If she did not understand, please do the job together with her and talk nicely to her?"
- The principal also gave them advice during meeting.
 - Gave them some thought about "Kandi".
 - She told them to be good example to the students and emphasis the morale and ethic to the students.
 - When some teachers felt stress because cannot answer the questions to the deputy head during the meeting, the principal helped them to think and answer the questions of the deputy head.
 - It can be seen that during the meeting the principal:
 - Talk nicely with teachers.
 - Emphasis the morale Ethics. Talk positively with teachers
 - Gave encouragement to all teachers individually
 - She tried to encourage the teachers to love each other. Eg, ask about problems and how to help each other. When a member of the department is sick, the head of the department should go to visit.

- Told the deputy head not to forget to prepare the food for the teachers before next meeting.
 - She told the teachers to help each other. She said she understand the feeling of the teachers as she used to be a normal teacher.
 - She also talked about the other former principals who worked well for this school and made the students realize it and be grateful to former of the principal for the ancestors of the school.
 - Talk about the increased salary.
 - Talked and persuaded the teachers to cooperate with the school, because the teachers have to stay in the school longer than anybody. (The principal has to move to other schools and the students will graduate.)
 - Told the teachers and warn them about the future of the school
 - Told them about Blessed Virgin Mary
 - Told them that this school is for teachers not for her.
- 16.30 The meeting ended